

Primitive Christianity Reviv'd.

PART IV.

AN
ACCOUNT
OF THE
FAITH
OF THE

Two First Centuries,

CONCERNING

The ever-blessed TRINITY, and the INCARNATION
of our Lord; in the Words of the Sacred
and Primitive Writers themselves; in
English.

To which is Added,

A Small Essay intituled, *Primitive Infant-
Baptism Reviv'd.*

By WILLIAM WHISTON, M. A.

*And the Lord shall be King over all the Earth. In
that Day shall there be One Lord, and his Name
One; Zech. XIV. 9.*

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of WILLIAM WHISTON, M.A.

and the late Bishop of London, in his Essay
on the late Bishop of London, and his Name

Printed for J. Knapton, in Pall-mall, 1704.

T O T H E
Famous and Flourishing
University of Cambridge:

THIS Authentick and
Impartial Account of
the *most Primitive*
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within the same University,
by one of her own Members,
is hereby humbly Offer'd to
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ARTICLE I.

*There is but One, Supreme, Living, Eternal, Infinite,
Omniscient, Omnipotent, and Invisible God; the
Father of our Lord Jesus Christ; The Origin of all
Beings, and the Creator of all Creatures.*

N. B. **T**HE Texts and Citations under each Head are not
always direct *Proofs*, but sometimes *Illustrations*
only. Nay, where there are any that may seem to
contradict the Proposition, they are not omitted;
that to all the principal *Texts* and *Testimonies*, necessary to the for-
ming a well grounded Judgment, may appear together, in their pro-
per Simplicity, free from the Perversions of the Writers of Contro-
versie.

N. B. I intend to place all my Testimonies, as near as well may be, according to the order of Time; whether the Books be undoubted, or whether there be any suspicion concerning them. Accordingly I have plac'd the Constitutions of the Apostles, and the larger Epistles of *Ignatius* to the several places in the first and second Century when they pretend to be written respectively; and when I believe they were really written; altho' the Genuineness of those Books be not yet generally own'd. Those who have a mind to see how the ancient Faith will stand without their Testimonies, may easily omit them the first reading, or take them by themselves afterwards.

N. B. I confine my self in the main to the *Books of the New Testament*, and to the most Primitive Records of our Religion, 'till about A. D. 190. excluding *Clemens Alexandrinus* and *Tertullian*, tho' they began to write in the end of the second Century, because of their being much later than almost all here alledg'd; because we have none but the more Juvenile and Philosophical Works of *Clemens*, which he wrote in the Style of an Orator; and want that more authentick and judicious Work the *Institutions*, containing, among other things, * the ancient Doctrines and Traditions deliver'd to him by his old and famous Master *Pantenus*, from the Companions of the Apostles; which we know explain'd or contradicted the Extravagancies of his former Expressions in these Matters, and agreed with the more ancient Doctrines; † as I have elsewhere noted. And because *Tertullian* the *Montanist* is generally allow'd to have reason'd so boldly, extravagantly, and contrarily to himself, and is so disallow'd and discarded by all in these Controversies, on one Account or other, that his Authority does not deserve much Consideration as to such Matters.

N. B. I shall begin with the Testimonies of our Saviour himself, out of the Gospels; and shall desire the Christian Reader to observe in what Terms, and after what Manner our Lord every where speaks of the One and Only Supreme God, his as well as our Father which is in Heaven.

Matthew.] ^a Be ye therefore perfect, even as your Father which is in Heaven is perfect.

^b Otherwise ye have no reward of your Father which is in Heaven.

^c And thy Father which seeth in secret, himself shall reward thee openly.

^d Your heavenly Father will also forgive you. See *Mat* xi. 25, 26.

^a Vid. *Plot. Myribib. Cod.* 109. p. 285. † *Second Reply to Dr. Allix* p. 8. 1 *Mon*
V. 48. b VI. 1. c v. 4. d v. 14.

* Neither will your Father forgive your trespasses.
 † That thou appear not unto Men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

‡ Yet your heavenly Father feedeth them.
 § For your heavenly Father knoweth that ye have need of all these things.

¶ How much more shall your Father which is in heaven give good things to them that ask him?

* Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doth the will of my Father which is in Heaven.

† One of them shall not fall on the ground without your Father.

‡ Him will I confess also before my Father which is in heaven.

§ Him will I also deny before my Father which is in heaven.

¶ For God commanded, saying, &c.

¶ And they glorified the God of Israel.

¶ Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

¶ In heaven their angels do always behold the face of my Father which is in heaven.

¶ Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

¶ If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

¶ So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

¶ And behold one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, why callest thou me good? there is none good but one, that is God.

N. B. *Justin Martyr* thus quotes this Text: * And when a certain Person came to him, and said, Good Master, he answered, saying, There is none good but God alone, who made all things. See also *Orig. conr. Cels. L. V. p. 238.*

* He that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

† Then shall the King say unto them on his right, hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

e v. 15. f v. 18. g v. 26. h v. 32. i VII. 11. k v. 21. l X. 29. m v. 32.
 n v. 33. o XV. 4. p v. 31. q XVI. 17. r XVIII. 10. s v. 14. t v. 19. u v. 35.
 w XIX. 16, 17. * Apol. I. §. 21. f. 31. x XXIII. 22. y XXV. 34.

² I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, [of the Blessed, in *Mark XIV. 61.*]

Mark.] ^a With men it is impossible, but not with God; for with God all things are Possible.

^b Render to Cæsar the things that are Cæsar's, and to God the things that are God's. See *Luk. XX. 25.*

^c One of the Scribes asked him, which is the first Commandment of all? And Jesus answered him, The first of all the Commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment. And the second is like, namely this. Thou shalt love thy neighbour as thy self. There is none other commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. See *Luc. X. 27, 28.*

Luke.] ^d Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

^e And Jesus answering, said unto him, [the Devil,] It is said, Thou shalt not tempt the Lord thy God.

^f And your reward shall be great, and ye shall be the children of the highest; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful.

^g And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited his people.

^h Therefore he said unto them, The harvest truly is great, but the labourers are few, pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.

John.] ⁱ The Word was with God. The same was in the beginning with God.

^k No man hath seen God at any time: The only begotten Son, which is in the bosom of the Father, he hath declared him. See *1 John IV. 12.*

^l The Father himself which hath sent me hath born witness of me. Ye have not heard his Voice at any time, nor seen his shape.

^m Ye seek not the honour which cometh from God only; [or, from the only God.] Do not think that I will accuse you to the

² XXVI. 63. ^a Mar. X. 27. ^b XII. 17. ^c v. 28.—34. ^d Luc. I. 68. ^e IV. 13. ^f VI. 35, 36. ^g VII. 16. ^h X. 21. ⁱ Joh. I. 1, 2. ^k v. 18. ^l V. 37. ^m v. 44, 45. Father.

Father. There is one that accuseth you, even Moses, wherein ye trust.

^a For him hath God the Father sealed; [or, the Father sealed, even God.]

^b Not that any Man hath seen the Father; save he which is of God, he hath seen the Father.

^c We believe, and are sure that thou art that Christ, the Son of the Living God.

^d We have one Father, even God. Jesus said unto them, If God were your Father ye would love me; for I proceeded forth and came from God.

^e Believe in God, and believe in me. In my Fathers house are many mansions.

^f And this is life eternal, that they might know thee, the only true God; and Jesus Christ, whom thou hast sent.

^g Jesus saith unto her, Touch me not; for I am not yet ascended to my Father. But go to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God.

Acts. ^h Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you; as ye your selves also know, &c.

ⁱ The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus.

^j And when they heard that, they lift up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is, &c. See also v. 27, 28.

^k We ought to obey God rather than Men. The God of our Fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted to [or with] his right hand, to be a Prince, and a Saviour; for to give repentance to Israel, and forgiveness of Sins.

^l He saw the glory of God, and Jesus standing on the right hand of God: And said, Behold I see the heavens opened, and the Son of Man standing on the right hand of God.

^m God anointed Jesus of Nazareth with the Holy Ghost, and with power: ——— for God was with him.

ⁿ Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

^a VI. 27. ^b v. 46. ^c v. 69. ^d VIII. 41, 42. ^e XIV. 1, 2. ^f XVII. 3. ^g XX. 17. ^h Act. II. 22. ⁱ III. 13. ^j IV. 24. ^k V. 29, 30, 31. ^l VII. 55, 56. ^m X. 38. ⁿ XI. 17, 18.

^e We preach unto you that you should turn from these vanities unto the living God, which made heaven, and earth, and the Sea, and all things that are therein.

^d And God which knoweth the hearts bare them witness. See v. 11.

^c I found an Altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with mens hands, as tho' he needed any thing; seeing he giveth to all life and breath, and all things—For in him we live, and move, and have our being. See v. 31.

^f And he said, The God of our Fathers hath chosen thee, that thou shouldst know his will, and see that just one, and hear the voice of his mouth. See *Rom. I.* throughout.

Romans.] ^g Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith.

^h Who is over all, God blessed for ever. Amen, [or, The God over all be blessed for ever. Amen.]

N. B. I incline to interpret these words of *God the Father*, contrary to the common Exposition, even since the second Century of the Church; and notwithstanding that I own them in a proper sense, perfectly true if apply'd to our Blessed Saviour, for he is *God*; He is set *over all things* by the Father; and He is *Blessed for ever*. Yet I say do I incline to interpret them of the Father; Because (1.) * All St. Paul's Doxologies elsewhere belong only to the Father: (2.) If this be a proper *Doxology*, as the *Amen* seems to imply, it cannot belong to any but the Father: (3.) The form is exactly that of Scripture Doxologies, *δὺς λόγους*, without *ἔστω*, *be blessed*. For I think in all those Doxologies where the word *δὺς λόγους* is us'd, which are many, both in the Old and New Testament, it is ever us'd as here, by it self: whereas when it is Affirmative it commonly has the Verb join'd with it; as the Reader will easily find upon Examination. And altho' in most of such Doxologies the Word *δὺς λόγους* be set before *Θεός*, yet is not that always so. Witness that place in the Psalms where the words are just parallel to these before us, in my Interpretation of them. † *Κύριε ὁ Θεός δὺς λόγους. The Lord be Blessed.* (4.) This known Phrase, *the God over all*, both in the Scripture, and most Primitive Antiquity, directly and singly means *God the Father*: And 'twas thought in those ancient Days that to say the Son was *the God over all*, was little less than Ignorance, Heresy, and Blas-

^c XIV. 15. ^d XV. 8. ^e XVII. 23.—28. ^f XXII. 14. ^g Rom. III. 29, 30. ^h IX. 5. * Vid. Append. XXIV. infra. † *Psalm. LXVIII. 19.*

phensy; as we shall see presently. (5.) The Epithet *Blessed* was also appropriated to the Father, always in the Scriptures, and almost always in Antiquity also; insomuch that * *the Blessed*, originally signify'd the very same with the *Blessed God* the Father, in the Language of the *Jewish Nation*. (6.) There is no Parallel instance of *such a Doxology* to any but *God the Father* in all the Scripture and Antiquity elsewhere. (7.) *Ignatius* the Bishop of *Antioch*, made so by *Paul* himself, where he reckons up the several Texts that prove the Divinity of our Saviour, makes not the least mention of this; which yet if he had understood it of Christ would have been more to his purpose than any other whatsoever: *Ep. to Tarsus*, §. 6. (8.) The Language is very natural in this Sense; that when *Paul* had been enumerating the great privileges deriv'd to his Nation from *God the Father*, even so far as to the sending the Blessed Saviour of the World into it of that Nation; he should break out into an acknowledgement to the same *God the Father*, and apply a known Doxology to him: *The supreme God be blessed for ever for these his mercies*. Amen. Tho' I do not, I confess, expect that any admirers of modern Notions should embrace this Exposition.

N. B. The Apostolical Constitutions, and *Ignatius*, look upon it to imply horrid consequences to affirm that the Son is *the God over all*: The words of the former are these; † *But others of them suppose that Jesus himself is the God over all, and glorifie him as his own Father, and suppose him to be both the Son and the Comforter; than which Doctrines what can be more detestable?* || And the same thing is reckon'd an Heresie from thence by *Ignatius*. And what the Learned of old thought of those who call'd our Saviour by any such Name, take not only in the bare Opinion, but the Testimony of *Origen*. * *But suppose there should be some among the multitude of Believers, who must therefore be capable of difference in Opinion, who, out of Rashness, should suppose that our Saviour is the God over all: However, we are not to be charg'd with that Notion, who assent to his own Words, when he says, The Father which sent me is greater than I.* Nor can any justly reject the Opinion any more than the Testimony of *Origen*; since even Bishop *Bull* himself, the best defender of the Council of *Nice*, † owns him perfectly Orthodox in these Matters; and that he did not therein in the least depart from the Catholick Faith.

* There shall they be called the Children of the living God. See *Heb. IX. 14. X. 31.*

* *Mat. XIV. 61. Rom. I. 21. 2 Cor. XI. 31. † L. VI. C. 26. p. 354, 355. † Ad Tars. § 2. 5. p. 106. * Contr. Celc. L. VIII. p. 387, Vid. 388. † Defens. Fid. Nicen. Sect. II. C. 2. §. 22, 23. † Rem. IX. 26.*

^b Except the Lord of Sabaoth [*or*, of Hosts] had left us a seed, &c.

^c For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out? For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him are all things: to him be glory for ever. Amen.

^d Now to him that is of Power to stablish you according to my gospel, and the preaching of Jesus Christ; (according to the revelation of the mystery which was kept secret since the world began; but now is made manifest; and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;) to God only wise be glory, through Jesus Christ, for ever. Amen.

^e *1 Corinthians.*] ^e There is none other God but one. For though there be that are called Gods, whether in heaven, or in earth: (as there be Gods many, and Lords many;) but to us there is but one God, the Father, of whom are all things, and we in [*or*, for] him: and one Lord Jesus Christ, by whom are all things, and we by him.

^f There are diversities of operations, but it is the same God which worketh all in all. [See also v. 4. 5. 2 *Cor.* I. 21, 22, 23. III 3.]

^g *2 Corinthians.*] ^g The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not. See XII. 2, 3.

^h We speak before God, in Christ.

ⁱ *Galatians.*] ⁱ Paul an Apostle, (not of Men, neither by Man, but by Jesus Christ, and God the Father, who raised him from the dead.)

^k According to the will of God and our Father, [*or*, of our God and Father.] To whom be glory for ever and ever. Amen.

^l *Ephesians.*] ^l Being predestinated according to the purpose of him who worketh all things according to the counsel of his own will.

^m One God and Father of all; who is above all, and through all, and in you all.

ⁿ *1 Thessalonians.*] ⁿ Ye turned to God from Idols to serve the living and true God. See v. 10.

^o *1 Timothy.*] ^o According to the glorious gospel of the blessed God.

^p Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

^q For there is one God; and one mediator between God and Men, the Man Christ Jesus.

^r We trust in the living God; who is the Saviour of all Men, specially of those that believe.

^b v. 29. ^c XI. 32—36. ^d XVI. 25, 26, 27. ^e 1 *Cor.* VIII. 4, 5, 6. XII. 6. ^f 2 *Cor.* XI. 31. ^g XII. 19. ^h *Gal.* I. 1. ⁱ v. 4, 5. ^j *Eph.* I. 11. ^k IV. 6. ^l 1 *Thel.* I. 9. ^m 1 *Tim.* I. 21. ⁿ v. 17. ^o XII. 5. ^p *IV.* 10.

I give thee charge in the sight of God, who quickneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.

Which in his times he shall shew who is the blessed and only potentate, the King of Kings, and Lord of Lords: Who only hath Immortality; dwelling in the Light, which no Man can approach unto; whom no Man hath seen, nor can see: To whom be honour and power everlasting. Amen.

Titus.] Looking for that blessed hope, and the appearing of the glory of the great God, and of our Saviour Jesus Christ; [the great God, the Father. See *Matth.* XVI. 27. *Mar.* VIII. 38. *Luc.* IX. 26.] See *Apoc.* XIX. 17.

James.] Every good gift, and every perfect gift is from above; and cometh down from the Father of Lights; with whom is no variableness, neither shadow of turning.

Thou believest that there is one God; thou dost well.

Therewith [with the Tongue] bless we God, even the Father.

There is one Law-giver who is able to save and to destroy.

The cries of them which have reaped are entered into the ears of the Lord of Sabaoth [of Hosts.]

Peter.] Who by him do believe in God that raised him up from the dead; and gave him glory, that your faith and hope might be in God.

John.] We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, [or, the true God:] and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life.

N. B. I interpret this Verse, whether as commonly read, or whether as here from the *Alexandrian* and sixteen other Copies, *the true God*, not of the Son, but of the Father, that He and none else is the true God of the Christians, because, (1.) This is the constant, original, primitive Style of the Church; that the *Father alone is the true God*; I mean both as to the New Testament, and most ancient Writers. There being, I think, not one Instance in true Antiquity elsewhere, that any other than the Father is styl'd *the true God*; * and he is certainly so styl'd very often. (2.) The Apostle is not here speaking of the *Dignity of the Son of God*, but cautioning against the Worship of False Gods: And certainly the true God of the Christians, in opposition to the False Gods of the Heathen, can be no other than God the Father. (3.) The Son has another Title here than the true God: I mean in the abstract, *He that is true*, and so gives us

¹ VI. 13. ² V. 15, 16. ³ Tit. II. 13. ⁴ Jam. I. 17. ⁵ II. 19. ⁶ III. 9. ⁷ IV. 12. ⁸ V. 4. ⁹ I Pet. I. 21. ¹⁰ I Joh. IV. & V. per tot. præcipue V. 20. ¹¹ Joh. XVII. 3. ¹² I Thes. I. 9. ¹³ Apoc. VI. 10.

a true and sure discovery of the Father, the *only true God*. Now, as the *true God* in Scripture means the *Father*, and none but him; so does * *He that is true*, mean our Saviour, and none but him, in the same Scripture; nay, particularly in the same sacred Writer elsewhere. (4.) † The exactly parallel place in *John's* own Gospel, does almost necessarily require this sense; and cannot be fairly reconcil'd to any other, since we thence learn that the *Father*, as *contradistinguished* from *Jesus Christ*, is the *true God*, nay, the *only true God*; and, as here, is the way to *eternal Life* also. Where note, That the relative *and this*, if the words *Jesus Christ* be omitted, as Dr. Mills thinks they ought to be, will naturally belong to the Father: Nay, if they be retain'd, will very properly belong to him also; as such Relatives frequently do in Cases where the Father and Son are thus mentioned together: Of which see the Doxologies hereafter. When the vulgar Exposition can bring better Reasons to support it than these, we will embrace it; but not before.

Jude.] ‡ Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding Joy, To the only wise God our Saviour be Glory and Majesty, Dominion and Power, both now and ever. Amen.

Apocalypse.] § And the remnant were affrighted, and gave glory to the God of heaven.

† Full of the wrath of God, who liveth for ever and ever. See XVI. 14. XVIII. 8.

§ He treadeth the wine-press of the fierceness and wrath of Almighty God. [*Almighty* is an Epithet only belonging to God the Father, 2 Cor. VI. 13. *Apoc.* I. 8. IV. 8. XI. 17. XV. 3. XVI. 14. XIX. 6. XXI. 22. *Constitut. Apost.* L. I. *praf.* L. V. C. 7. p. 303. L. VI. C. 16. p. 354.]

N. B. How strong these Scripture Arguments, especially those in *John's* Gospel, for this Proposition seem'd to Dr. *Whitby*, take the Account in his own remarkable Words, in his Preface to his Comment on the same Gospel, † "This, says he, is a Matter of very great Importance, for it is observable, that whereas *Crellius*, in his Book *De Uno Deo Patre*, Sect. 2. reckons up thirty six Arguments against the Divinity of Christ: And *Wolzenogenius*, in his *Preparatio ad utilem lectionem librorum Novi Testamenti*, reckoneth up sixty against it, one half of them are taken from some Passages of this Gospel. And the same Author, in his *Prolegomena* to this Gospel saith, That in no Writing of the Evangelists or Apostles, are there more Arguments against the Divinity

* *Apoc.* III. 14. XIX. 11. † *Joh.* XVII. 3. ‡ *Jude*, v. 24, 25. § *Apoc.* XI. 13. XV. 7. § XIX. 15. † P. 432, 433.

of Christ than in this Gospel. Nor have I yet been so happy as to see one Author, who hath given a sufficient, clear, and satisfactory Answer to the Arguments produc'd from this Gospel, against that necessary Article. And I could heartily wish that Men so skill'd in the Controversies betwixt us and the Socinians, as Dr. Edwards of Jesus College is, would rather give us a clear Answer to the Arguments of Crellius, *De Uno Deo Patre*, against the Divinity of Christ, which is too much wanted, than furnish us with *Antidotes against Socinianism*, by producing Arguments against it, whilst that, and such like Books, unanswer'd, seem to be *Antidotes against Antidotes*.

N. B. There is no certain Instance of any of the known and peculiar Epithets of the Supreme God, given to the Son, in the whole New Testament. Indeed in one Text of the Old Testament, we render the words * *the mighty God*, where they plainly belong to the Messiah. But then, as the most Learned Grotius there observes, the Original, at the utmost, will warrant no more than a *mighty God*. † Nay, both the LXXII. and the vulgar *Latin*, with some of the *Jews*, divide the Words; as affirming only, that he is *Mighty*, and that he is a *God*. So that not one certain Example appears in Scripture. Nor do the Ancients affirm more, nor venture to apply the Characters of the Supreme God to him, tho' the Moderns do it on all Occasions. And indeed, as far as I have observ'd, it was about the beginning of the third Century e'er any Christian ventur'd to give Christ the Title of *the Almighty*, or, *Lord of all things*. And then, only by way of Inference from his being call'd *God*, because he was the *Son of God*; whence some began to think he might, in a tolerable sense, be call'd *Omnipotent*, because he was the Son of him that was really and originally *Omnipotent*. And the like may be said of one or two more of the Divine Epithets, which at the same time some few began to venture upon, tho' without the Concurrence of the Body of the Christian Church; nay, against the usual Style and Language of it in the same Age; and without ever dreaming that a real and proper equality of Power and Essence was therein imply'd, as appears by many other of their Expressions on other Occasions. Only hence the later Writers did afterwards take a handle for the Introduction and Support of their novel Opinions; just as the Papists have, by degrees, come into the belief of Transubstantiation it self, and learn'd to support that novel Doctrine from a few Oratorical Expressions of the Ancients, while they yet appear by many other Testimonies never to have so much as thought of so absurd a Notion.

* IG. IX. 6. † Vid. Constitut. Apost. L. V. C. 16. p. 321. & Method. Con- viv. Virg. apud Combef. p. 113.

Peter. ^a *Peter* in his preaching says, Know therefore that there is one God, who made the beginning of all things, and has the power of their end. And he is invisible, who sees all things: Not contain'd in any thing, who contains all things. Not wanting of any thing, whom all things want; and on whose account they are: Incomprehensible, Perpetual, Incorruptible, Unmade; who made all things by the word of his power, in its mystical sense, that is of his Son, [by his Son.]—Worship him for God, but not after the manner of the famous Men among the Greeks, [*or*, Gentiles,] because those famous Men among the Greeks [*or*, Gentiles] tho' they worship the same God with us, yet have they not been compleatly instructed in our method of worship by his Son.

^b *Clement.* ^b That the name of the true and only God might be glorified. To him be glory for ever and ever. Amen.

^c Have not we one God, and one Christ, and one Spirit of Grace, which is poured out upon us?

Constitutions. ^d Because these are the words of the Lord, the only wise God. [See the Confessions of Faith, L. VI. C. 11. p. 339, 340. L. VII. C. 41. p. 380.]

^e And the head of Christ is God, even his Father. Therefore, O Wife, next after the Almighty, our God and Father, the Lord of the present world, and of the world to come, the maker of every thing that breaths, and of every power, &c.

^f Having left the one and only true God.

^g For we ought not to establish the Will of hard-hearted Men; but the Will of the God and Father of the universe, which is revealed to us by Jesus Christ.

^h To love the one and only God with all thy strength.

ⁱ The Father is the God over all: Christ is the only begotten God, the beloved Son, the Lord of glory. The Holy Ghost is the Comforter, who is sent by Christ, and taught by him, and proclaims him.

^k Believing in the one and only true God and Father, through Jesus Christ, the great High Priest and redeemer of our souls, and rewarder of our sufferings.

^l By the authority of the God of the universe, who is his Father; and by the testimony of the Spirit, who is the Comforter.

^m You have left the madness of Polytheism, and have fled to the true Monarchy, to Almighty God, through Jesus Christ.

ⁿ Ye have run to the true light, and by it have known the one and only true God and Father.

^a Grabe Spicil. Tom. I. p. 63. ^b Clem. Ep. I. § 43. p. 171. ^c §. 46. p. 173. ^d Constitut. Apost. L. I. C. 6. p. 204. ^e C. 8. p. 207. ^f L. II. C. 6. p. 217. ^g C. 14. p. 223. ^h C. 36. p. 246. ⁱ L. III. C. 17. p. 288, 289. ^k L. V. C. 6. p. 304. ^l C. 7. p. 309. ^m C. 15. p. 320. ⁿ C. 16. p. 321.

* Him Daniel describ'd as the Son of Man, coming to the Father, and receiving all judgment and honour from him; and as the stone cut out of the mountain without hands, and becoming a great mountain, and filling the whole earth, dashing to pieces the many Governments of the smaller Countries, and the Polytheism of Gods; but preaching the one God.

† He embraced the Faith of the God of the Universe.

‡ Of these some own the doctrine of many Gods; some only of three, but contrary to each other, without beginning, and ever with one another: And some of an infinite number of them. See C. 10. p. 339.

§ There is one only God, whom Peter rightly preaches. See the Creeds at the end.

¶ We declare unto you, that there is only one God Almighty, besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most holy Spirit.

‡ Who blaspheme the God over all; and tread under foot his Son; and do despite to the doctrine of the Spirit.

¶ For he that said in the Law, The Lord thy God is one Lord; the same says in the Gospel, That they might know thee the only true God.

¶ Nay, some of them are impious after another manner, imagining the Lord to be a meer Man, supposing him to consist of a soul and body. But others of them suppose that Jesus himself is the God over all, and glorifie him as his own Father, and suppose him to be both the Son and the Comforter. Than which Doctrines what can be more detestable? See *Ignat. ad Tarsens.* §. 2. p. 106. § 5. p. 106. *Ad Antiochen.* §. 2. p. 109.

¶ Jesus Christ, our God and Saviour, deliver'd to us the great mystery of Godliness, and called both Jews and Gentiles to the acknowledgment of the one and only true God his Father.

[*Ignatius.*] ¶ But were appointed by Christ the High Priest of that God to whom nothing is to be compar'd. See Chap. 5. p. 391. C. 38. p. 417.

¶ Our Physician is the only true God, unbegotten, and inaccessible, the Lord of the universe, the Father and begetter of the only begotten Son.

¶ To one Jesus Christ, the High Priest of the unbegotten God.

¶ There is one God Almighty, who has manifested himself by Jesus Christ his Son.

° C. 20. p. 325. p L. VI. C. 7. p. 334. ¶ C. 8. p. 336. † C. 9. p. 338. ‡ C. 14. p. 343. § C. 18. p. 348. ¶ C. 23. p. 352. ¶ C. 26. p. 354. 355. * L. VIII. C. 1. p. 387. † C. 46. p. 423. ‡ *Ignat. ad Eph.* §. 7. † *Ad Magnes.* §. 7. ‡ §. 8.

^c To those who had fallen into Polytheism, has preached the one and only true God his Father.

^d From the majesty of the most high God the Father. See *ad Smyrn. Præf.* p. 86.

^e The Son of the true God and Father.

^f Seeing there is but one unbegotten Being, God, even the Father. See *Ad Antioch. §. 14.* p. 113. *Ad; Heron. §. 6.* p. 115.

^g All these things center in the unity of the one and only true God.

^h For there is none more excellent than, or comparable to God among all the Beings that are.

ⁱ For Moses, the faithful servant of God, when he said, *The Lord thy God is one Lord*, and so preached that there was only one God, &c.

^k The Prophets also when they say in the Person of God, *I am the first God, and I am the last, and besides me there is no God*, concerning the Father of the universe, &c.

^l The Evangelists also, when they said, *The Father alone was the only true God*, &c.

Justin.] ^m We follow the only unbegotten God, through his Son.--- But those which made use of Magick Arts before, have now devoted themselves to the good and unbegotten God.

ⁿ And they dedicated themselves to the unbegotten God through Christ.

^o *Justin* says well in his Discourse against *Marcion*, I would not have believ'd the Lord himself, had he preached any other God besides him that created, and made, and nourishes us. But because the only begotten Son came to us from that *One God*, who both made this World, and form'd us, and contains and governs all things, summing up his own Workmanship in himself, my Faith towards him is firm, and my Love towards the Father immoveable; God affording them both to us. See *Paranet. §. 15, &c.* p. 76. &c. & *De Monarchia*, throughout.

^p God is the Author of all intelligible Beings, having no Colour, nor Form, nor Magnitude, nor any of those Qualities which are seen by the Eyes; but is a real Being, beyond all Substance, not to be describ'd by Words or Discourse, but only a Being compleatly good.

^q Because they glorified that God and Father who was the maker of the universe, a d preached Christ his Son who came from him.

^r O *Typho*, there will never be, nor has ever been, any other God besides him who made and governs this universe. Nor do we esteem

c §. 11. d *Ad Rom. Præf.* e §. 6. f *Ad Philad. §. 4.* g §. 9. h *Ad Smyrn. §. 9.* i *Ad Antioch. §. 2.* k §. 3. l §. 4. m *Just. Apol. I §. 17.* p. 25. n §. 63. p. 95. o *Spicil. Tom. II. p. 175, 176. & Ireñ. L. IV. c. 14. p. 300. 284. p. Dial. cum Typh. p. 221. q p. 225. r p. 227, 228.*

one God, and yours another; but have him for our God who brought your Fathers out of the Land of *Egypt*, by a strong Hand, and an Arm lifted up. Neither have we hop'd in any other, for there is no other; but have hoped in him in whom you hope also, the God of *Abraham* and *Isaac* and *Jacob*.

That I may not be punished on this account, when God the maker of the Universe shall judge the World by our Lord Jesus Christ.

But your Masters suppose, that the Father of the Universe, the unbegotten God, as a compounded animal, has Hands, and Feet, and Fingers, and a Soul, who thereupon teach that the Father himself was seen by *Abraham* and *Isaac*.

Tatian.] ^a We must honour Men in a manner fit for Men; but must fear God only, who is not to be seen by the Eyes of Men, nor comprehended by any Art.——Our God has not his Existence in time, and is the only Being that is without origin, and is himself the origin of the Universe.——God is a Spirit; not that Spirit which passes through Matter, but that frames the Spirits that are in Matter, and their Forms also; being as well invisible and intangible; as the Father of things that are sensible, and of those also that are invisible.

Instead of the wandering Demons, we have been instructed in the belief of one unchangeable Lord.

Athenagoras.] ^x But because our Doctrine introduces one God, the maker of this Universe, but not made himself; (for what already exists cannot be made, but what does not exist only) but one who made all things by his Word, which proceeded from him, &c. [See §. 8, 6, 7, 9. p. 22——38.]

Accordingly, all things are subject to one God, and to that Word which proceeded from him, which we understand to be his Son, undivided from him.

Theophilus.] ^z However, God who is the Father and Creator of the Universe, has not forsaken Mankind, but gave them a Law, and sent them holy Prophets, to preach and declare his Will to our Race, that every one of us might awake and acknowledge, that there is only one God.

We do also acknowledge, that there is a God, but that he is but one, the Creator, and Maker, and Framer of this whole World: And we know that all things are governed by Providence, but so that 'tis govern'd by him only; and that he only is Holy, as we have been taught; but so that our Legislator is that God who is really such.

Jerome.] ^b For *John* preached one God Almighty, and one only-begotten Christ Jesus. [See the ancient Creeds at the end.]

^a p. 280. ^t p. 341, 342. ^u *Tatian.* §. 6. p. 27, 28. ^w §. 14. p. 37. ^x *Athenag.* Legat. §. 5. p. 21. ^y §. 15. p. 64. ^z *Theoph.* ad Autolyc. L. II. p. 110. ¹ L. III. p. 122. ^b *Iren.* L. I. C. I. §. 19. p. 41.

^c 'Tis manifest to us all, that these words, *No one shall see God*; are spoken concerning the invisible Father, the maker of the Universe.

^d But when we hold to the Rule of Truth, that is. That there is one God Almighty, who created all things by his Word.——He who made the World; for the World consists of all things: He who formed Man: He who is the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*: Superior to whom there is not any other God, or Principle, or Virtue, or Plenitude. This is the Father of our Lord Jesus Christ.——Almost all the Heresies, how numerous soever they are, affirm there is but *one God*: But they change him by their evil Opinions, as ungrateful to him that made them, as were the *Gentiles* by their Idolatry.

^e If perhaps some of them may repent and be converted to that Being who is the only Creator and God, the maker of the Universe; and so may be sav'd.

^f We have also declar'd already, that there is one God, the Creator, and that he is not the effect of any late Being, and that neither is there any Being above him, or after him.

^g Nor was he excited to create any other Being, but of his own good will, and voluntarily did he make all things; seeing he is the only God, and the only Lord, and the only Creator, and the only Father; he alone sustaining all things, and giving all things their very Beings, &c.

^h But that this God is the Father of our Lord Jesus Christ, *Paul* said, *There is one God the Father, who is over all, and through all, and in us all*. We have now demonstrated, that there is but one God: Yet will we farther demonstrate it from the Apostles themselves, and from the Discourses of our Lord.

ⁱ 'Tis not proper to affirm, that the God who is over all, who is free, and at his own disposal, is a slave to Necessity.——But how could either the Angels, or the framers of the World be ignorant of the primary God? Since they were under his Jurisdiction, and were his Creatures, and were contained by him.——Reason implanted in their Minds persuades them, and reveals this to them, That there is one God, the Lord of all: and therefore is it that all things are subject to the Name of the Highest, and of the Almighty. And by the Invocation of him it was that Men were saved, even before the coming of our Lord, both from wicked Spirits, and a vast number of Demons, and from their grand Apostacy. Not as if the Terrestrial Spirits or Demons had seen him: But because they knew there was a God over all, at whose Name [*or*, Invocation] they trembled, as did the universal Creation, the Principalities, and Powers, and all the

^c C. 16. p. 86. ^d C. 19. p. 93. ^e C. 35. p. 113. ^f L. II. pref. p. 113. ^g C. 1. p. 114. ^h C. 3. p. 118. ⁱ C. 5. p. 122, 123, 124.

Subordinate Virtues also. Altho' they had never seen him who is God over all, they would know his Power and Dominion. They say they know him who is the God over all, whom they have never seen.

We have demonstrated, that it was impossible that this World could be fram'd by any other Being, but the primary God. if we do not fix our Minds upon one Artificer, and upon one God, who of himself made those things that are made.

Therefore there can be no plenitude out of the primary Father, that is him who is God over all.

The Ancients, and that principally from a Tradition deriv'd from the first of our Race preserv'd this persuasion; and sang Hymns to the One God, the framer of Heaven and Earth, &c.

And truly they did not believe that he who is God over all, did, among the rest, frame those various and disagreeing things that we see, by his Word. 'Tis also easie to demonstrate the same thing from the very Words of our Lord, who owns one Father, both the maker of the World, and the Father of Man; who was declar'd by the Law and the Prophets; and who knows no other; and that he is God over all.

Whereas therefore all the Scriptures, both Prophetical and Evangelical, do Preach plainly, and without any Ambiguity, and so that all Men may Equally hear them, tho' all do not believe, that the one and only God, to exclude others, has, by his Word, made all things, whether they be visible, or invisible; whether they be celestial, or terrestrial; whether they be in the Waters, or beneath the Earth; as we have demonstrated from the express Words of Scripture: That Creation also it self, in which we are, attesting the same by those things which are visible, namely, that the Being which made and governs it, is but One.

The Preaching of the Apostles is plain, that he alone is truly the God and Father, who both made this World and formed Man, and made his Productions increase, &c.

Or else, (which indeed is alone the truth,) he by himself did freely, and by his own Power make, and dispose of, and compleat all things; and his Will is the support of all things. He alone is found to be the God who made all things. He alone is Almighty; and he alone is the Father, who created and made all things, both visible and invisible, sensible and insensible, celestial and terrestrial, by the Word of his Power; and who fitted and disposed all things by his Wisdom, and who contains all things; but he alone can be contained by none. He is the great Framer, and Creator, and Inventor, and Maker. He is Lord of all. There is only one God, the Framer of the World:

He who is above all Principalities, and Power, and Dominion, and Virtue. He is the Father, He is the God, He is the Creator, He is the Maker, He is the Framer, who made them by himself, that is, by his Word, and by his Wisdom; namely, the Heaven and the Earth, and the Seas, and all things that are therein. He is Just, He is Good, He it is who formed Man, who planted Paradise, who framed the World; who brought the Flood, who sav'd Noah. He is the God of Abraham, and the God of Isaac, and the God of Jacob, the God of the Living; whom also the Law declares; whom the Prophets preach, whom Christ reveals, whom the Apostles deliver, whom the Church believes. He is the Father of our Lord Jesus Christ.

Let them learn, that He who is without beginning, and without end, in truth, and ever the same, and immutable, is the only God, who is the Lord of all.

All the Prophets have preached one God and Lord, and him the maker of Heaven and Earth, and of all things that are therein; and have declar'd the Advent of his Son. And all the rest of his Titles are of one and the same importance, as in the Latin Language, *Dominus Veracum, & Pater Omnium, & Deus Omnipotens, & Alifsimus, & Dominus caelorum, & Creator, & Fabricator*; that is, the Lord of Powers, and God Almighty, and the Most High, and the Lord of the Heavens, and the Creator, and Framer of the World; and the like to these do not belong to different Beings, but are Epithets of one and the same; Epithets by which one God and Father is pointed at, who contains all things, and gives to all their Beings, &c.

All those have deliver'd to us one God, the maker of Heaven and Earth, who was declar'd by the Law and the Prophets; and one, Christ, the Son of God, to whom, if any one does not give Credit, he certainly despises those that partook of the Lord; nay, he despises Christ, the Lord himself; nay, the Father also.

They received a Tradition from the Apostles which declar'd one God Almighty, the maker of Heaven and Earth, the Former of Man. — Those who have a mind may learn out of the Scripture it self, that the Churches declare him to be the Father of our Lord Jesus Christ.

We diligently preserve the ancient Tradition, believing in the one true God, the Framer of Heaven and Earth, and of all things which are therein, thro' Christ Jesus, the Son of God.

Therefore neither the Lord, nor the Holy Spirit, nor the Apostles would ever have call'd any one distinctly and absolutely God, who was not truly God; nor would they have call'd any one, when they speak in their own Person, Lord, excepting God the Father, who,

Lord of all things; and his Son, who receiv'd Dominion from his Father over all the Creation. &c.

Seeing the Lord himself deliver'd to his Disciples his Father alone as God, and Lord; even he who alone is God, and the Lord over all things, &c.

Seeing the Holy Spirit pronounc'd by *David*, to those that heard him, That there will be those who will despise him that formed us, who is also the only God, &c.

The Apostles did not declare another God, nor another Christ, who suffer'd and rose again; but one God, and him the Father; and Christ Jesus, him that rose from the dead, &c.

We have already declared, that those who were Preachers of Truth, and the Apostles of Liberty, call'd no other Being God, or named any other Being Lord, but the only true God the Father; and his Word, who in all things has the pre-eminence.

Signifying indeed that there is but one God, who by his Prophets made the promise concerning his Son; and one Jesus Christ our Lord.

For they blaspheme the Framer of the World, that is him who is truly God; this is he who alone is truly God.

That they may know the Framer and Maker of the Universe, the only true God and Lord of all. — their Framer, who alone is God, and the Father of our Lord Jesus Christ.

Whereas therefore this Proposition is firm and certain, that no Being is preached by the Spirit, as God and Lord, but he who has Dominion over all Things, with his Word; and that those who receive the Spirit of Adoption are such as believe in the one, and the true God; and in Christ Jesus, the Son of God; and in like manner, that the Apostles of themselves styl'd no other Being God, or nam'd him Lord. And still more certainly is this true of our Lord, since he enjoin'd us to own no Father but him that is in Heaven; who is the one God, and one Father. — But who does not plainly see, that in case our Lord had known of many Gods, he would not have enjoin'd his Disciples to know but one God, and to call him alone their Father, &c. See C. 2. p. 276.

Therefore one and the same God who folds the Heaven as a Book, — whom Christ confesses to be his Father, even he is the Framer of the World, and he is the God over all, &c.

Therefore our Lord was not unknown to *Abraham*, whose Day he desir'd to see, nor indeed the Father of our Lord. For he had learn'd him from the Word of the Lord, and he believ'd in him; wherefore it was counted to him for Righteousness by the Lord. For that Faith which is toward the most High God justifies a Man. See C. 22. p. 308. C. 36. p. 329, 330. C. 37. p. 330 — 332.

y C. 9. p. 212, 213. z C. 11. p. 216-220. a C. 12. p. 225-232. b C. 16. p. 238. c C. 18. p. 240, 241. d C. 40. p. 257. e C. 46. p. 270. f L. IV. C. 1. p. 275, 276. g C. 50. p. 281. h C. 53. p. 283.

For these preserve both that Faith which is towards one God, who made all things; and improve that Love which is towards the Son of God. See Chap. 47. p. 349.

But he will judge all the followers of *Valentinus*, because in Words they confess one God the Father, and that all things are from him; But say that He who made all things is the effect of Defection or a low Being; they still in Words confessing one Lord Jesus Christ, the Son of God.

But himself shall be judged by none. For he is right in all respects, both as to his intire Faith in one God Almighty, from whom are all things; and in the Son of God, Christ Jesus our Lord, by whom are all things.

But we, following the one and only true God, our teacher, and having his Discourses as our Rule of Truth, do ever speak in the same manner, of the same things; acknowledging one God, the maker of this Universe, who sent the Prophets, who brought the People out of the Land of Egypt, who in the last Days manifested his Son.

For who is there that is not confuted by our Lord; And hindered from pretending, that the Prophets came from any other Being than his Father, or from different Substances? And made to own, that they came from one and the same Father? Nor can they say, that any Being different from his Father, made the things that are in this World.

Whereby he manifestly declares to his Disciples, that there is one and the same Master of the whole Family, that is, one God the Father, who by himself made all things. See C. 78. p. 382. C. 80. p. 385.

Now he is the Creator on account of his love; the Father on account of his Power; the Lord on account of his Wisdom, our Maker and Former, &c.

And so one God the Father is declared, *who is over all, and through all, and in all.* Certainly the Father is *over all*, and he is the Head of Christ: The Word is *through all*, and he is the Head of the Church: But the Spirit is *in all* of us, and he is the living Water which the Lord gives to those that rightly believe in him, &c. See C. 20. p. 430.

Therefore the Lord manifestly demonstrates the true Lord and one God, who had been declared by the Law: (For whom the Law preached as God, the same does he shew to be the Father; whom alone the Disciples of Christ are bound to serve) See the Recognitions, L. 11. §. 37. — 2. p. 512. — 515.

N. B. All the Modern Ages have learn'd to call the Father, Son and Holy Ghost *one God*, and say, that these three Divine Persons are *the one God*: Whereas nothing is plainer, as well from the foregoing Testimonies,

C. 45. p. 345. k C. 58. p. 357. I C. 62. p. 360. m C. 69. p. 368. n C. 70. p. 369 — 374. o L. V. C. 17. p. 425, 426, 427. p C. 18. p. 427, 428. q C. 22. p. 433, 434.

from all the most ancient Creeds, than that all the first Christians knew of no other *one God* than the *Father of our Lord Jesus Christ*. If we therefore trace this later strange way of speaking, so common now in the World, we shall not be able, I believe, to go much higher than the *Days*, nay, than the *latter Days* of Athanasius, who at * first asserted the ancient Doctrine; but afterwards, in his Disputes with the *Arians*, ventur'd to affirm, that there was *one Divinity in all three*; and that the Father, Son, and Holy Ghost were, *one God*, as did others about the same time soon follow him therein: *Origen* indeed seems to say, that the Father and Son are † *one God*, but then he so immediately declares, that they were so only as to their *Concord and Agreement of Will*, but not as to any other unity of *Nature or Substance*; that he not only does not favour, but directly contradicts the common Acceptation of that parallel Phrase among us. So that this mighty *Article of our Modern Faith* had very little footing among Christians, 'till about three Centuries and an half after our Saviour's Incarnation. Nay, in all the former Disputes about the Trinity, I do not find that ever any of the wildest Hereticks came to this degree of Absurdity and Contradiction, or to own that the Father, the Son, and the Holy Spirit were *distinct Beings*, or *Persons*; and were every one, by themselves, in the same highest Sense, (excepting Origination) *God*; and yet, that after all, they were but *one God*. This was a pitch of Reasoning which the Church could not bear, 'till it began to dispose it self for those Corruptions which ended in the belief of *Transubstantiation* it self. Nor must we ever hope to convert *Jews, Mahometans* or *Socinians*, 'till we leave these *Athanasian Mysteries*, and content our selves with those which Christ and his Apostles once deliver'd to the *Saints*, in the first Ages of the Gospel.

* Who is the God of the Universe, and alone indeed, and really the true God.

† We must say to this, that if *Celsus*, had understood the Text, *I and the Father are one*; and that which is said by the Son of God in his Prayer, *viz. As I and thou are one*, he would not have suppos'd, that we worship any other than the God over all. For the Father says, *He is in me, and I in the Father*. But if what I have now said occasions any one to be disturb'd, lest we should be gone over to those that deny the Father and the Son to be two Substances, Let him understand that Expression, *All the Believers had one Heart and one Soul*, that he may Contemplate the Former, *I and the Father are one*. We therefore worship one God, as we have declar'd; we worship the Father and his Son; and our reasoning against other Gods stands firm; for we do not worship besides one God, any Being lately that appeared, and was not before his Appearance. For we yield our assent to him that said, *Before Abraham was, I am*, and that said, *I am the Truth*. And indeed none of us have such mean Notions as to suppose, that the substance of Truth was not before the times of Christ's Appearance. We do therefore worship the Father of Truth, and the Son who is Truth; being real Beings, two in Substance, but one in Concord, and Agreement, and the sameness of Will.

* Orat. Contra Gentes Op. Tom. I. p. 7, &c. Ep. I. ad Scarp. Op. Tom. I. §. 17. p. 665. Contr. Arian. Orat. II. §. 10. † Contr. Cels. L. VIII. p. 386.

N. B. *Tertullian* generally is of the same Mind; but sometimes speaks as if there were one Divinity in all the three Persons. But he is too Rash, and Heretical to be valued in such Points, wherein he contradicts all the rest of the Church, and himself at the same time.

N. B. That the Reader may guess whence this Language, as if the three Divine Persons put together were one God, or, the one God of the Christians, was deriv'd; take the Account now extant of a like way of speaking among the old *Valentinians*, or the Contemporary Hereticks, whence probably this latter Language by degrees came into the Roman, and thence into the Christian Church. * But we affirm, that the Word in its sameness is God in God; who is also said to be in the Bosom of the Father, the inseparable, undivided, one God. And indeed no small part of what is now esteem'd modern Orthodoxy will appear, upon Examination, to be deriv'd from no other than the *Cerinthian*, *Basilidian*, *Theodosian*, *Valentinian*, and other ancient and pernicious Hereticks, with which the first Ages of the Gospel were miserably disturb'd. But because the counterfeit *Hermes Trismegistus* may possibly be ancients than even these fore-mention'd Hereticks, and they might derive some of their Notions and Language from him, let us see what he says in this Case. Now here we not only find the first use of the word *ἀμύμονος*, at least as apply'd to some Divine Beings; for so he says that the *λογος*, or Word, is *ἀμύμονος*, *Consubstantial* † (not to God the Father, as Bishop Bull mistakes, but) to another secondary Being, whom he styles *Nous Supérieur*, The creating Mind: But we also find almost the *Arian* Doctrine, that the Trinity is one God. Hear the Words out of ‡ *Suidas*.

He was called *Trismegistus*, or *Thrice Great*, because he spake of the Trinity, saying, that there is one Divinity in the Trinity, in this manner: There was an intellectual Light, before an intellectual Light; and the Mind did illuminate a Mind; and there was nothing else but the Unity, being ever in himself, he alway contains all things in his own Mind, and Spirit: Out of this System there is neither God, nor Angel, nor Light, nor any other Substance. For God is the Lord and Father of all things, and all things are under him, and in him. For his Word proceeding from him, being every way Perfect, and Productive, and Creative, falling into a productive Nature, and productive Water, made the Water fruitful. *

And this Passage is the more Remarkable, since 'tis from an Author who seems to have been an *Egyptian Platonist*, towards the end of

* Epitome ex Orient. Doctrin. Theodor. p. 566. Vid. p. 568. † Præmand. p. 7.
‡ In voce *Τρισμύχτος*. * Vid. Clem. Alex. Quis Dives Salvetur apud Combef. Augar. Noviss. §. 7. p. 167. Just. Everf. Dogm. Aristot. p. 131. Athanas. Contra Gent. p. 32. 43.

the first Century; (for he is quoted by *Justin Martyr* himself,) and to have given occasion to several of the Notions * of the ancient Hereticks, tho' himself was somewhat soberer than they. For, to say nothing of *Saturninus*, who seems to have taken some Hints from his *Pamander*, *Valentinus* more plainly had hence great Hints towards the making his *masculo-feminine Eons*. Nay, hence one would think *Tatian* had his Language for the actual Generation or Procession of that *Logos* at the Creation: *ἐκ τῆς ἀρχῆς*, says our Author, *γενόμενος*, says *Tatian*. But this rather belongs to another Proposition.

ARTICLE II.

God the Father, and He alone is to be primarily Worshipp'd and Ador'd; or, in the most proper Sense, and in the highest Manner. He only being the Object of the Supreme Degree of such Divine Worship and Adoration, through Jesus Christ.

Matthew.] ^a **T**Hou shalt not tempt the Lord thy God.

^b Thou shalt worship the Lord thy God, and him only shalt thou serve, *Luc. IV. 8.*

^c But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

^d After this manner therefore pray ye, Our Father which art in Heaven, &c.

Luke.] ^e And they were continually in the Temple, praising and blessing God. Amen. See *v. 52. Mar. XII. 30.—33. Luc. XI. 2, 3, 4.*

John.] ^f Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what, we know what we worship; for Salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit, and in Truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in Spirit and Truth.

* Vid. *Pamand. §. 9, 11, 12, 19. Serm. Arcan. §. 10. 15.* ^a *Matt. IV. 7. b v. 10. c v. 6. d v. 9. e 13. f Luc. XXIV. 53. g Joh. IV. 21.—24.*

That whatsoever ye shall ask of the Father in my name, he may give it you.

Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.

At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you, for the Father himself loveth you, &c.

Romans.] ^k First, I thank my God, through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my Spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, making request (if by any means now at length I might have a prosperous journey by the will of God,) to come unto you.

Now the God of Patience and Consolation grant you to be like minded one towards another, according to Christ Jesus. That ye may with one mind and one mouth glorifie the God and Father of our Lord Jesus Christ.

1 Corinthians.] ^m I thank my God always on your behalf for the grace of God which is given you by Jesus Christ.

2 Corinthians.] ⁿ Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Consolation.

2 Corinthians.] ^o Now thanks be unto God, who always causeth us to triumph in Christ.

Ephesians.] ^p Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places, in Christ.

For this cause I bow my knees unto the Father of our Lord Jesus Christ; of whom the whole family in heaven and earth is named; That he would grant you according to the riches of his glory to be strengthened with might, by his Spirit, in the inner Man, &c.

Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

Philippians.] ^r Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving let your requests be made known unto God.

Colossians.] ^t We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. See v. 12.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the Father by him.

1 Thessalonians.] ^w And the very God of peace sanctifie you wholly; and may your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ. See 2 *Thes.* I. 3.

2 Thessalonians.] ^x But we are bound to give thanks always to God for you Brethren, &c.

^s XV. 16. ^h XVI. 23. ⁱ v. 26, 27. ^k *Rom.* I. 8, 9, 10. ^l XV. 5, 6. ^m *1 Cor.* I. 4. ⁿ *1 Cor.* I. 9. ^o II. 14. ^p *Eph.* I. 3. ^q III. 14, 15, 16, &c. ^r V. 20. ^s *Phil.* IV. 6. ^t *Colos.* I. 3. ^u II. 17. ^w *1 Thes.* V. 23. ^x *2 Thes.* II. 13, 14.
 2 *Timothy.*

1 Timorby.] ^a I thank God whom I serve from my Fore-fathers with pure Conscience, that without ceasing I have remembrance of thee in my prayers, night and day.

Hebrews.] ^a Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep; through the blood of the everlasting Covenant, make you perfect in every good work to do his will; working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever: Amen.

1 Peter.] ^a Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

^b If ye call on the Father, who without respect of Persons judgeth according to every Mans work, &c.

^c To offer spiritual Sacrifices, acceptable to God through Jesus Christ.

^d But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

Apocalypse.] ^e And the four living Creatures had each of them six wings about him: And they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty; which was, and is, and is to come. And when those living Creatures give glory and honour and thanks to him that sat on the Throne, who liveth for ever and ever, the four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

^f And every Creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever. And the four living Creatures said, Amen. And the four and twenty Elders fell down, and worshipped him that liveth for ever and ever.

^g The Angel sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer.

^h And there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the four and twenty Elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, we give thee thanks, O Lord God Almighty,

^a 1 Tim. I. 3. ^b Heb. XIII. 20, 21. ^c 1 Pet. I. 3. ^d v. 17. ^e II. 5. ^f v. 10, 11. ^g Apoc. IV. 8, 9, 10, 11. ^h v. 13, 14. ⁱ X. 6. ^j XL. 15, 16, 17.

which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

ⁱ Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

^k And they sing the song of Moses, the servant of God, and the son of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all Nations shall come and worship before thee, for thy judgments are made manifest.

^l And after these things I heard a voice of much people in heaven saying, Alleluia, salvation, and glory, and honour, and power unto the Lord our God.

^m And the four and twenty Elders, and the four living Creatures fell down and worshipped God that sat on the Throne, saying, Amen Alleluia. And a voice came out of the Throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia, for the Lord God Omnipotent reigneth.

ⁿ And I fell at his feet to worship him: and he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; Worship God. See XXII. 9.

[Peter.] ^o Observe what we have deliver'd to you; worshipping God after a new manner, through Christ.

[Clement.] ^p Now God, the Inspector of all things, the Master of Spirits, and the Lord of all Flesh, who hath chosen our Lord Jesus Christ, and us by him to be his peculiar people, grant to every Soul of Man that calleth upon his glorious and holy Name, Faith, Fear, Peace, Long-suffering, Patience, Temperance, Holiness and Sobriety, unto all well-pleasing in his sight, through our High Priest and Protector Jesus Christ; by whom be Glory, and Majesty, and Power, and Honour unto him now, and for evermore. Amen.

[Constitutions.] ^q May glorifie the only, the one, and the true God, by Christ his only begotten. See L. IV. C. 5. p. 294. L. V. C. 15. p. 320. L. VI. C. 9. p. 338.

^r We declare unto you, that there is only one God Almighty, besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most Holy Spirit. See L. VII. C. 38. p. 378. C. 43. p. 380, 381.

ⁱ XIV. 7. ^k XV. 3, 4: I XIX. 1. ^m v. 4, 5, 6. ⁿ v. 10. ^o Prædic. Petr. Sp. cil. Tom. I. p. 65. P. Clem. Ep. I. § 58. p. 179, 180. ^p A Constitut. Apost. L. II. C. 36. p. 260. ^q L. VI. C. 14. p. 343.

N. B. The admirable Forms of Prayer and Praise, directed to the Father, both in the *Jewish* and *Gentile* Liturgies of the seventh and eighth Books of the *Apostolical Constitutions*, are so numerous, full, clear and emphatical in this Point, that instead of transcribing any in particular, I must earnestly beg of the Christian Reader to peruse these wonderful Forms of Devotion; and to remember that they are not the Doctrine or Practice of any one private Person only, but the publick Liturgies of the *Jewish* and *Gentile* Christian Churches in the very first Ages of the Gospel, as I have prov'd in my *Essay on these Constitutions*; may seem to have been drawn up according to the Direction and Appointment of Christ; and, at the lowest, to be of *Apostolical Composition*. And certainly, if intrinick Arguments for the Divine Inspiration of any Book can be depended on, these Liturgies must not be esteem'd of bare Humane Composure. Learned Men have, to be sure, a great deal to answer for, when, under very ill grounded Notions of Forgery or Interpolation, they have, in effect, lock'd up such inestimable Treasures from the Christian Church: In Comparison of which, I look upon all our modern Books of Piety and Devotion as inconsiderable. All this will probably be thought very strange and extravagant; but before I be condemn'd, I must beseech the devout Reader, who is able, to judge for himself; and to peruse those Liturgies a few times over with an Impartial and a Christian Spirit; and then I shall not be afraid of his Censure on this Occasion.

[Polycarp.] ' [Polycarp] looked up to Heaven, and said, O Lord God Almighty, the Father of thy well-beloved and blessed Son Jesus Christ, by whom we have receiv'd the knowledge of thee; the God of Angels, and of Powers, and of every Creature, and of the whole Race of righteous Men who live in thy presence: I bless thee that thou hast vouchsafed to bring me to this day, and to this hour; that I may have a part in the number of thy Martyrs, in the Cup of thy Christ, to a Resurrection of Eternal Life, both of Soul and Body, in the incorruption of the Holy Ghost; among which may I be accepted this day before thee, as a fat and acceptable Sacrifice; as thou the true God, with whom is no Falshood, hast both before ordain'd and manifested, and also hast fulfill'd it. For this, and for all things else, I praise thee, I bless thee, I glorifie thee, by the eternal and heavenly High Priest, Jesus Christ, thy beloved Son, with whom to thee; in the Holy Ghost be glory both now, and to succeeding Ages. Amen. [See the various Readings of the Doxology at the end.]

† He glorifies God, even the Father, and blesses our Lord, the Governor both of our Souls and Bodies, and the Shepherd of the Catholick Church, which is over all the Earth. — That they also may

† Polycarp. Martyr apud Core'cr. §. 14. F. 199. † §. 19, 20. p. 201.

glorifie God, who makes such choice of his own Servants, and is able to bring all of us by his Grace and free Gift to his eternal Kingdom, through his only begotten Son Jesus Christ; to whom be Glory, and Honour, and Power, and Majesty for ever and ever. Amen.

Justin. [¶] Nay, we acknowledge, that with respect to these Gods which are only to esteem'd by you, we are Atheists; but not with respect to the most true God, and the Father of Righteousness, and of Sobriety, and of the other Vertues, and who has in him no mixture of Wickedness. But we Worship and Adore him, as also his Son, who came and taught us these things; and the Host of other good Angels, who follow and resemble him; and also the prophetick Spirit, honouring them rationally and truly.

[¶] We are not therefore Atheists while we Worship the Creator of the Universe. Also we will farther demonstrate, that we do with good reason Honour and Esteem him in the second place, who has been our Master, in teaching us these things, as knowing him to be the Son of him that is really God; and the Prophetick Spirit in the third place.

[¶] But that we are to worship God alone he has thus perswaded us, saying, The greatest Commandment is this, Thou shalt worship the Lord thy God, and him only shalt thou serve, with all thy heart, and with all thy might, even the Lord God that made thee. And when one came to him and said, Good Master, He answered, saying, There is none Good but God alone, who made all things.

[¶] Whence we worship God alone.

[¶] And when he has taken them, he sends up Praise and Glory to the Father of the Universe, through the name of the Son, and of the holy Spirit; and makes a long eucharistical Thanksgiving that we are vouchsafed such things by him.

[¶] And in all the Oblations that we offer, we bless the maker of all things, through his Son Jesus Christ, and through the Holy Ghost.

[¶] For next after God we adore and love that Word which is deriv'd from the unbegotten and ineffable God.

N. B. Take here Dr. Grabe's Note; *A mente Justinian aberrat Langinus dum etiam μὲν ὁσὺν λέγει posse pueri: μὲν ὁσὺν enim in hoc loco significat post Deum; ac idem est quod in altera Apologia, pag. 24. lin. 15. dixerat, ἐν ὁσὺν ἁπλῶς ἔχοντες* In English thus,

Langinus does not hit upon the Mind of Justin, when he thinks that the reading might be not *after God*, but *together with God*, for μὲν ὁσὺν, signifies in this place *after God*; and is the same thing that in the other Apology, pag. 24. lin. 15. he had said *esteeming him in the second place*.

[¶] Just. Apol. I. §. 6. p. 11, 12. w § 16. p. 23, 24. x §. 21. p. 31. y §. 22. p. 32. z §. 85. p. 125. a §. 87. p. 131. b Apol. II. §. 13. p. 34, 35.

For he that loves God with all his Heart, and with all his Might, and is full of Devotion to him, will not honour any other God. He will also honour that Angel, according to the will of God, who is beloved by that Lord and God.

Not indeed is there one single Nation of Men among whom Prayers and Thanksgivings are not made to the Father and Maker of the Universe, through the Name of the crucify'd Jesus.

Melito. We are not the Worshipers of Beings that are insensible, but we are the Worshipers of God alone, who is before all things, and over all things, and over his Christ, who is really God the Word, existing before the World began.

Irenaeus. And I therefore do Invoke thee, O Lord God of Abraham, and God of Isaac, and God of Jacob, who is also named Israel, the Father of our Lord Jesus Christ, the God who hast shewed thy good Will to us by the multitude of thy Mercy; that we may know thee who hast made Heaven and Earth, who governest all things, who art the only and the true God, over whom there is no other God, who bestowest the Dominion, [Donation] of the Holy Spirit, through our Lord Jesus Christ. Give every one that reads this Writing to know thee, that thou art the only God, and to be confirmed in thee, and to depart from every Heretical, Atheistical and Impious Opinion.

And so indeed it is one and the same God and Father, who was indeed declar'd by the Prophets, but was clearly reveal'd by the Gospel; whom we Christians worship and love with our whole Heart, the maker of Heaven and Earth, and of all things that are therein.

For whom the Law preached as God, him does it demonstrate to be the Father; whom alone also the Disciples of Christ are to worship.

N. B. It will hereafter appear, that our Saviour was also sometimes directly worshipped and Invoked by the first Christians; but quite in another manner, with other inferior Titles and Appellations; and only as the Vicegerent, and by the Appointment and for the Glory of the Supreme God his Father; and that never till after his Ascension into Heaven. So that those who from thence conclude him equal to the Father, contradict the First and Principal Articles of the Patriarchal, Jewish, and Christian Faith, viz. that there is but One Supreme God, whom we Christians own as the Father of our Lord Jesus Christ, the only Object of the most proper, or the highest Adoration.

N. B. Lactantius expresses himself so exactly, and so agreeably to the Scripture, and the more Primitive Writers in this Point, that I cannot but transcribe a Passage out of him on this Occasion.

^e Dial. cum Tryph. p. 321. ^d P. 345. ^e Melito apud Chron. Alexand. ad Olymp. 236. 2. p. 607. ^f Iren. L. II. C. 5. p. 209, & C. 11. p. 217, 218. ^g V. C. 22. p. 433.

¹ Our Saviour taught, that there is but one God, and that he alone is to be worshipped; Nor did he ever say once himself that he was God; for he had not been faithful to his Trust if, when he was sent to take away Polytheism, and assert the Unity of God, he had introduc'd another besides the One God. This had been not to preach the Doctrine of one God, nor to do the business of him that sent him, but his own; and to separate himself from him whom he came to manifest. Wherefore, because he was so faithful, because he assum'd nothing at all to himself, that he might fully perform the Commands of him that sent him; he receiv'd the Dignity of a perpetual Priest, and the Honour of the greatest King, and the Power of Judge, and the Name of God.

N. B. *Origen* is so plain, full, and express in this Point, that the Father is to be alone worship'd with the most proper, or the highest degree of Invocation and Doxology, in his Book against *Celsus*, and especially in that of Prayer, that some from the latter place have suppos'd him to have deny'd, that the Son was at all to be Invoked by us; Contrary to his own Example and Doctrine also. However, these Passages in *Origen* being the most distinct and compleat Accounts we have of this Matter that is in the ancient Writers, will highly deserve the Reader's Consideration.

We ought to offer all Supplication, Prayer, Intercession, and Thanksgiving to the Supreme God, by that High Priest who is Superior to all the Angels, who is the living Word, and God, We may also offer Supplication, Intercession, Thanksgiving, and Prayer to the Word himself; if we can rightly understand what is meant by Prayer in a proper, and what in an abusive Acceptation.

¹ But if we understand what *Origen* says, Prayer is, [namely, by *Origen's* own Definition just before, Petitions, joined with Doxologies, concerning great Affairs, put up with great earnestness by a Person in danger;] care must be taken that no derivative Being be the object of Prayer, no not Christ himself, but only the God and Father of the Universe; to whom also our Saviour himself pray'd, as we have before expounded, and as he teaches us to pray. For, when one said to him, Teach us to pray; he does not teach us to pray to himself, but to his Father, saying, *Our Father which art in Heaven*, and the rest that follows. For if, as we have elsewhere demonstrat'd, the Son be different as to his Essence from the Father, and subject to him, we must either pray to the Son, and not to the Father, or to both, or to the Father alone. Now to pray to the Son, and not to the Father, every Body will own to be most absurd: Nor I will venture to say, it will be without Effect. but if it be suppos'd

¹ i De vera Sapient. L. IV. §. 14. p. 198. E. Orig. Contr. Cels. L. V. p. 238.
² De Oracione, §. 44.—51. p. 46—53. See Contr. Cels. L. VIII. p. 386. Comment.
 in Psalm. Gr. Praef. p. 38. In Joann. p. 342.

that we must pray to both, and that accordingly we may offer our Petitions in the plural Number, do ye afford, and do ye bestow Benefits, and do ye grant, and do ye save, and if there be any parallel Forms to be us'd in Prayers, these do thence appear to be unlike Christian Addresses. Nor can any one shew such Language in the Scriptures, as spoken by any. We must say therefore that Prayer is to be made to God alone, the Father of the Universe; but not without the High Priest, who was ordain'd such with an Oath by the Father, and of whom 'tis said, He sware and will not repent, thou art a Priest for ever, after the Order of Melchisedeck. The Saints therefore return Thanks in their Prayers to God, through Christ Jesus, acknowledging his Mercies. But then, as he that is careful how he prays, ought not to pray to him who himself prays, but to him whom our Lord Jesus taught us to call Father; so without him are we not to offer any Prayer to the Father, as himself shews plainly, when he says thus, Verily, truly I say unto you, if ye ask my Father any thing, he will give it you in my Name. Ask and ye shall receive, that your joy may be full. For he did not say, Ask me; nor Ask the Father simply; but, If ye ask the Father any thing, he will give it you in my Name: For until Jesus taught them this, no one had asked the Father in the Son's Name; and that was true which was said by Jesus; Hitherto have ye asked nothing in my Name; and that also is true, Ask and ye shall receive, that your joy may be full. But if any one, supposing that he ought to pray to Christ himself, and confounding himself with that Passage that signifies Adoration to him, quotes to us that Text, *Let all the Angels of God adore him*; which is without Controversie spoken of Christ in Deuteronomy; we must say to him, that the Church of Jerusalem is named by the Prophet, as one that is, to be Ador'd by Kings and Queens, which should be nursing Fathers, and nursing Mothers to her. — Why do we not rather follow him that said, *Why call ye me Good, there is none Good but one, that is God*, even the Father; as supposing him to say, If any one would pray to me, he ought to pray to the Father alone, to whom I my self do also pray. Which Rule do you learn from the Holy Scriptures. For we are not to pray to that High-Priest who is ordained for us by the Father, and who has receiv'd of the Father to be our Advocate; but to pray through him, as our High Priest and Advocate.

ARTICLE III.

Jesus Christ is in a peculiar sence the Son, the only the only-begotten, and the most beloved Son of God, i. e. a Divine Person in an extraordinary and singular manner deriv'd from, and peculiarly near and dear to the Supreme God the Father.

N. B. **B**Y the extraordinary and singular Manner of the Derivation of the Son from the Father, I mean; at the least that he, and he only was deriv'd from the Father immediately, and without the least Ministration of any other Being: Which was only true of the Son of God. All the subordinate Creatures, nay, the Blessed Spirit himself, being deriv'd indeed originally from the Father but not without the Ministration of the Son; or, in modern Language, which will bear a true sence in this place, *proceeding from the Father and the Son*; or rather, *from the Father by the Son*; as will hereafter appear in due place. I say, *at the least*. I mean so much by this Proposition; not denying but there may be some other extraordinary and singular Circumstances in the original of the Son of God whereby he may be distinguish'd from all other Beings; as perchance that the Son was produc'd out of the Substance of his Father, while all the Inferior Creatures were created out of nothing; which has been a great Notion in even early Ages; or, it may be there may be other differences in this Case. Yet because I know no sufficient Authority for any such like Opinions before Philosophy came into the Church, I look upon them all as the Philosophical Notions of some Christians, but not as parts of the Christian Faith, nor proper to be inserted into this plain Account of the original sacred Articles thereof.

Matthew.] ^a And behold a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased. See *Mar. I. 11. Luc. III. 22.*

^b Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased.

^c Behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased, hear ye him. See *Mar. IX. 7. Luc. IX. 35.*

Mark.] ^d Having yet therefore one Son, his well beloved, he sent him last also unto them, saying, they will reverence my Son.

^a *Matt. III. 17.* ^b *XII. 29.* ^c *XVII. 5.* ^d *Mar. XII. 6.*

[*Luke.*] * I will send my beloved Son.

[*John.*] * We beheld his glory, the glory as of the only begotten of the Father.

* The only begotten Son, which is in the bosom of the Father, he hath declared him.

* For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

* But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

* The Father loveth the Son, and hath given all things into his hand.

[*Romans.*] * Who spared not his own Son, but delivered him up for us all.

* [*Peter.*] * For we have not followed cunningly devised Fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witnesses of his Majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

* [*John.*] * In this was manifested the love of God towards us, that God sent his only begotten Son into the world that we might live through him.

N. B. The Septuagint almost always render that Hebrew Word which corresponds to *Only begotten* by *Beloved*; as for Example, *Gen.* XXII. 2, 12. 16. *Judg.* XI. 34. *MS. Alex. Psal.* XXII. 20. XXXV. 17. *Prov.* IV. 9. *Jer.* VI. 26. *Am.* VIII. 10. *Zach.* XII. 10. *Vid. Wisd.* VII. 22. *Heb.* XI. 17. *Vid. Athanas.* *Contr. Arian.* *Orat.* IV. §. 29.

N. B. What this Phrase, the *Son of God*, of old signified, see *Psal.* LXXXII. 6. *Dan.* III. 25. *Matt.* IV. 3---6. XIV. 33. XVI. 13---17. XXI. 37, 38. XXVI. 63. XXVII. 40, 42, 43, 54. *Marc.* XII. 61, 7. XIV. 61, 62. XV. 39. *Luc.* I. 32. IV. 41. XXII. 70. XXIII. 45, 47. *Joh.* I. 33---50. XI. 27. XIX. 7. XX. 17. *Act.* III. 13. 26. IV. 27. 30. VIII. 37. IX. 20. XIII. 33. *Rom.* I. 3, 4. VIII. 29, 32. XIV. 10, 11, 12. I *Cor.* I. 9. *Heb.* I. throughout. II it. III. 5, 6. V. 5. VII. 3. X. 29. 2 *Joh.* v. 3.

[*Abgarus.*] * And when I heard all these things concerning thee, I resolved with my self, that one of these two was the case, either that thou art God, who hast descended from Heaven, and dost these things, or that thou art the Son of God, and so dost them.

Luc. XX. 13. & *Joh.* I. 14. See v. 40. & v. 18. h. III. 16. i. v. 18. & v. 35. *Rom.* VIII. 32. in 2 *Pe.* I. 16, 17. & *Joh.* IV. 9. * *Spicilieg.* Tom. I. p. 7.

Barnabas.] ^p Behold again Jesus, not the Son of Man, but the Son of God typically manifested in the Flesh; because therefore they would be ready to say, that Christ is the Son of *David*, [the Psalmist] fearing and understanding the Error of Sinners, says, The Lord said unto my Lord, sit thou on my right hand until I make thine Enemies thy footstool. And again, *Esaiab* says thus, The Lord said to my anointed Lord, [or, to my Christ, the Lord,] whose right hand thou hast taken hold of, that the Nations should obey him, and I will break the power of Kings. See how *David* speaks of him as the Lord, and the Son of God.

Constitutions.] ^q [We declare] the God and Father of the only begotten, and of the First-born of the whole Creation; one God, the Father of one Son, not of many.

^r I do Believe, and am to be baptized into the one unbegotten Being, the only true God Almighty, the Father of Christ. And in the Lord Jesus Christ, his only begotten Son, the First-born of every Creature; who was begotten by the good Will of the Father before the World began.

^t Who didst bring all things out of nothing into Being by thy only begotten Son; but didst beget him before all Ages, by thy Will, thy Power, and thy Goodness, without any Instrument; the only begotten Son. [See the like Expressions most frequently in the Constitutions.]

Ignatius.] ^t From the Majesty of the most high God the Father, and of Jesus Christ his only begotten Son. [See the like frequently in these Epistles.]

Justin.] ^u But the Son of God, who is called Jesus, altho' he had been an ordinary Man, yet on account of his Wisdom was worthy of the Name of the Son of God.——But if he was peculiarly begotten of God, out of the ordinary Method of Generation, and so was called the Word of God, as we have before asserted, let this be esteemed an Event common to you also, who say, that *Mercury* was an Angelick Word sent from God.

^w Jesus Christ alone was properly by Generation the Son of God.

^x The *Jews* then supposing that the Father of the Universe always spake to *Moses*; whereas he that spake to him was the Son of God, who is also call'd an Angel, and an Apostle, they are justly censur'd both by the prophetick Spirit, and by Christ himself, that they neither know the Father, nor the Son. For they that say the Son is the Father are censur'd as not understanding the Father, nor knowing that the Father of the Universe has a Son.

^y But his Son, who alone is properly call'd his Son.

^p Barnab. §. 12. p. 41. ^q Constitut. Apost. L. VI. C. II. p. 340. ^r L. VII. C. 41. p. 380. ^s L. VIII. C. 12. p. 399. ^t Ignat. ad Rom. Salutari. ^u Just. Apol. I. §. 30. p. 44. ^w §. 31. p. 40. ^x §. 83. p. 122, 123. ^y Apol. II. §. 6. p. 13.

^a The Father of the Universe has one only begotten. He is properly that Word and Power which is begotten by him.

^b If ye had understood those things that were spoken by the Prophets, ye would not have deny'd him to be God, the Son of the only, and unbegotten, and ineffable God.

^c Him who by the will of God is God, his Son and Messenger----- Christ being Lord and God, because he was the Son of God.

^d *Irenæus.* ^e For *John* preached one only begotten Christ. That he was the Son of God; that he was the only begotten, &c.

^f Nay, it was still harder, that he whom they had seen as a Man; and listened to the Cross, should be preached as the Son of God; their eternal King.

^g There is but one Son, who fulfill'd the Will of his Father. [So is also very frequently in the most ancient Fathers.]

ARTICLE IV.

Jesus Christ is truly God and Lord; he is really, by the Appointment of the Father, our God, and our Lord; our King, and our Judge.

^a *Matthew.* ^b They shall call his name Emmanuel; which is, being interpreted, God with us. See *Isa.* VII. 14.

^c He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. If then David call him Lord, how is he his Son? See *Mar.* XII. 36, 37. *Luc.* XX. 42, 43, 44.

^d *Luke.* ^e And whence is this to me, that the Mother of my Lord should come to me?

^f *John.* ^g In the beginning was the Word, and the Word was with God; and the Word was God.

[Of God with and without an Article, See *Sandius Interpretat. Paradox.* upon this Verse.]

^h And *Thomas* answered and said unto him, My Lord, and my God.

[Note, Our Saviour never call'd himself God while he was on Earth; neither did his Disciples call him so till after his Resurrection, and first Ascension; this being the first Instance of it.]

^a Dialog. cym. Tryph. p. 332. ^b p. 355. ^c p. 357. ^d *Iren.* I. I. C. 1. § 19. p. 11. ^e *L. III. C. 12. § 227.* ^f *L. V. C. 36. p. 462.* ^g *Mar.* I. 23. ^h *XXII. 43.*

Act. 17. ^f But he said, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. Let all the house of Israel therefore know assuredly, that God hath made that same Jesus whom ye crucified, both Lord and Christ.

^g Through Jesus Christ. He is Lord of all.

^h Who being in the form of God, did not assume to be equal [*or, like*] to God, but made himself of no reputation, &c.

N. B. ^{*} The Import of these Words, according to the known sense of the Greek Phrase, ἀπαρτὰ ἰσχύου, in the Profane Language, (for 'tis no where else in the Sacred;) according to the known Signification of *ἰσὺς Θεοῦ* in the Septuagint; and from the ἀλλ' in the latter part of the Passage, is plainly this, That Jesus Christ being before the World, or at least before his Incarnation in the Form of God, or, of a God, in great Power and Authority with his Father; did not assume or lay claim to any equality or likeness to God, or to a God, to the Continuance or Increase of that his Divine Dignity or Glory; but, on the contrary, humbled himself so low as to become Man, and die for us. This, in the main, is so clear, that the best defenders of the Church against the Socinians, are forc'd to forsake in part the vulgar Exposition, and to embrace it; † such as Archbishop Tillotson, Bishop Bull, and Dr. Whitby, and the Context and Coherence do so certainly and necessarily require this Exposition, that it must be a more than ordinary degree of Prejudice that at this time of Day can refuse it; especially since the Greeks originally so expounded it also. Nor does there appear anciently any other Exposition, even among the Latins, whose vulgar Translation yet has occasion'd the common Interpretation; accordingly the Judicious Author of the Book ascrib'd to Novatian, in almost the intire 17th Chapter of his Book *de Trinitate*, soon after the middle of the third Century, insists largely upon it; and Phœadius in the fourth Century, even in writing against the Arians, has the very same Exposition.

N. B. This being the only pretended Text which looks, at first view, in our common Versions, as favouring the Son's equality to the Father; that strange and modern Doctrine must vanish with that false Interpretation.

Colossians. ⁱ For in him dwelleth all the fulness of the Godhead bodily. And ye are compleat in him, who is the head of all principality and power.

^f Act. II. 34, 35, 36. ^g X. 36. ^h Philip. II. 6, 7. ^{*} Vid. Eusib. Contra Marcellum De Ecclesiast. Theolog. L. I C. 20. § 9, 10. p. 94, 95. † Tillot. Sermon. Fol. Sermon. XLIV. p. 525. Bull. Defens. Fid. Nicen. Sect. II. C. 3. p. 85. Whitby in Luc. Orig. in Gen. p. 7. & 23. in Johan. Gr. p. 34, 145, 413. See Basil Contra Sabell. Tom. I. Hom. 27. v. 630. Adv. Eunom. Tom II. p. 107. De Vera Fide, p. 254. Phœad. p. 110. ⁱ Col. II. 9, 10.

[*Timothy.*] ^k And without controverſie great is the myſtery of Godlineſs: God was manifeſted in the fleſh, &c.

[*Hebrews.*] ^l But unto the Son he ſaith, Thy throne, O God, is for ever and ever. The ſcepter of thy kingdom is a right ſcepter. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows. *Pſal.* XLV. 7.

[*Apoca'ypſe.*] ^m I am Alpha and Omega, the firſt and the laſt, &c.

N. B. When the like Expreſſions are uſ'd of the *Father*. v. 8. a diſtinguiſhing Epithet is added, *ὁ παντοκράτωρ*, the *Almighty*; but is here omitted, when referr'd to the *Son*, according to the conſtant ſtyle in thoſe Days. But as to our Saviour's Divine Power and Knowledge, which qualified him to be our God, and Lord, and King, and Judge, they will be eſtabliſh'd under the next Article.

[*Thaddæus.*] ⁿ And Thaddæus, ſaid, our Lord and God Jeſus Chriſt fulfilled the will of his Father; and when he had fulfilled it he was received up unto his Father.

[*Testament of the 12 Patriarchs.*] For the Lord will raiſe up out of Levi an Highpriest, and out of Judah a King, God and Man,

^p Untill the coming of the God of righteouſneſs.

^q He will ſave Iſrael, and all the Gentiles, being God, putting on the appearance of a Man.

^r Adoring the King of the Heavens, who is to appear upon earth in the form of humane infirmity. — And the Lord in the firſt place will judge Iſrael, even for the injuſtice towards himſelf; becauſe they have not believ'd in God, when he came among them in the fleſh to be their deliverer. See *Grabe's Note*, p. 358, 359.

[*Clement.*] ^s Brethren, we ought to think ſo of Jeſus Chriſt as of God, as of the judge of the quick and dead.

[*Barnabas.*] ^t And on this account the Lord endured to ſuffer for our ſoul, who is the Lord of the whole earth: to whom God ſaid, before the creation of the world, *Let us make Man after our image and likenes*.

[*Constitutions.*] ^u Pleaſe Chriſt, who is our God in all things.

^v God the Word. [See the ſame Expreſſion frequently elſewhere.]

^w This Jeſu, O ye Biſhops, our Saviour, our King, and our God, ought to be ſet before you as your pattern. See C. 25. 29. 30. 31. 236. 237. 238. 242. 243. L. VIII. C. 1. p. 39; 392. C. 11. p. 398.

^k 1 Tim. III. 16. ^l Heb. I. 8, 9. ^m Apoc. I. 11, &c. ⁿ Thaddæus, Spicileg. Con. I. p. 10. ^o Testam. Sym. Spicil. §. 7. p. 157. ^p Jud. §. 22. p. 187. ^q Aler. 7. p. 229. ^r Benj. §. 10. p. 251. ^s Clem. Ep. 2. §. 1. p. 184. ^t Barnab. Epist. §. 5. p. 60, 61. ^u Constitut. Aſſet. L. I. C. 1. præf. ^v L. II. C. 24. p. 26. ^w Ibid.

⁷ Christ the Only begotten God. See C. 19. p. 289. L. V. C. 16. p. 321. L. VII. C. 43. p. 380.

⁸ Both *Ezekiel* and the following Prophets affirm, every where, that he is the Christ, the Lord, the King, the Judge, the Lawgiver, the Angel of the Father, the only begotten God. See L. VI. C. 11. p. 339, 340.

⁹ Who did send upon Earth Jesus thy Christ, to converse among Men as a Man, when he was God the Word, and Man—God the Lord who was manifested to us in the flesh.

¹⁰ Thou hast sent Christ among Men, as a Man, being the Only begotten God. See L. VIII. C. 12. p. 399, 402.

¹¹ In the kingdom of thy Christ, the God of every sensible and intelligent Nature, our King.

¹² There is one that is Holy, there is one Lord, one Jesus Christ, blessed for ever, to the Glory of God the Father. Amen. Glory to God in the highest, and on Earth peace, good Will towards Men, *Hosanna* to the Son of *David*. Blessed be he that cometh in the Name of the Lord, being our God, and Lord, who appeared unto us. *Hosanna* in the highest. See C. 15. p. 406.

¹³ *Ignatius.* We have also a Physician, [our Lord and God] Jesus Christ. [The word *God* is wanting in the old *Latin* Version.]

¹⁴ Our Lord and God Jesus Christ. — That we may be his Temples, and he may be in us our God. [whether the last Passage belongs to the Father or the Son, is uncertain.]

¹⁵ God, appearing as a Man, and a Man working Wonders as a God.

¹⁶ Jesus Christ, who is blessed for ever.

¹⁷ He was God the Word. See *ad Trall.* § 10. p. 68. *ad Philad.* §. 6. p. 82, 83. *ad Smyrn.* § 1. p. 86. *ad Tars.* §. 4. p. 106. §. 6. p. 107. *ad Antioch.* §. 4. p. 110.

¹⁸ Arise, O God, &c.

¹⁹ Jesus Christ our God and Saviour.

²⁰ Permit me to imitate the Passion of Christ my God.

²¹ One only-begotten Son, God the Word, and Man.

²² Blasphemes my Lord, not owning him to be God, bearing flesh about him.

²³ Him that was impassible, as being God.

²⁴ In our God Jesus Christ.

²⁵ So I may but see Christ, my Saviour, and my God.

²⁶ His Name is called the Angel of his great Council, the Wonderful, the Counsellor, the God, the Strong, the Powerful.

⁷ L. III. C. 17. p. 288. ⁸ C. 20. p. 326. ⁹ L. VII. C. 26. p. 371. ¹⁰ C. 38. p. 378. ¹¹ L. VIII. C. 12. 404. ¹² *ibid.* ¹³ *Ignat.* *ad Eph.* §. 7. ¹⁴ §. 15. ¹⁵ §. 19. ¹⁶ §. 21. ¹⁷ *Ad Magnes.* §. 6. ¹⁸ *Ad Trall.* §. 10. ¹⁹ *Ad Rom. Præf.* ²⁰ §. 6. ²¹ *Ad Philad.* §. 4. ²² *Ad Smyrn.* §. 5. ²³ *Ad Polycarp.* §. 3. ²⁴ §. 8. ²⁵ *Ad Tars.* §. 1. ²⁶ *Ad Antioch.* §. 3.

¹ Whosoever therefore preaches, that there is but One God alone, in such a manner as to take away the Divinity of Christ, he is a Devil, and the Enemy of all Righteousness, &c.

[*Justin.*] ² Who being the first-born Word of God, is himself also God.

³ And so God declar'd that he who by the Holy Ghost is styl'd his eternal Priest and Lord, should be over them of the Uncircumcision: — For Christ is preached as a King, and a Priest, and God, and Lord, and an Angel, and a Man, and a General of an Host, and a Stone, and a Child born, and made first passible, and then returning into Heaven, and coming again with Glory, and having an eternal Kingdom, &c.

⁴ In that you say, that Christ did pre-exist, being God, before the World began, &c. — If I cannot demonstrate, that he did pre-exist, being the Son of the maker of the Universe, and God, &c.

⁵ Moses therefore, the blessed and faithful Servant of God, signified, that the God who was seen by Abraham at the Oak of Mamre: — That one different from the maker of the Universe, both is, and is called God and Lord, who is also called an Angel, &c.

⁶ Whence it is plainly demonstrated, that this same crucified Person is preached as God, and Man, and crucified, and dying.

⁷ And thou sayest, that he is a pre-existing God; and thou say'st he was incarnate, according to the Counsel of God; and was born a Man of the Virgin.

⁸ [*Joshua*, the Son of Nun] indeed gave them only a temporary inheritance, as not being Christ, a God, nor the Son of God, &c.

⁹ And that he calls Christ God, is demonstrated by many Arguments, &c.

[*Melito.*] ¹⁰ So that there is no necessity from the Works he did after Baptism to prove to understanding Persons that he had really, and not only in appearance, a Soul and a Body, which are parts of our humane Nature. For, says he, The Works of Christ after his Baptism, and especially his Miracles, declar'd and fully prov'd to the World his Divinity conceal'd in Flesh. For himself being at the same time God, and a perfect Man, he fully prov'd to us the Existence of his two Natures: his Divinity, by those Miracles which he wrought in the three Years after his Baptism; and his Humanity in those thirty Years which were before his Baptism; wherein, by his Infirmary as to the Flesh, he conceal'd the signs of his Divinity; altho' he was truly God before the World began.

[*Tatian.*] ¹¹ We are not mad, O ye Greeks, nor do we trifle when we declare that God was in the Form of a Man.

¹ § 5. ² Justin. Apol. I. §. 83. p. 123. ³ Dialog. cum Tryph. p. 251, 252, 253, p. 267. ⁴ p. 274—279. ⁵ p. 297. ⁶ p. 314. ⁷ p. 340. ⁸ p. 354—358. ⁹ Melito Fragm. apud Cave Hist. Literar. Part II. p. 33. ¹⁰ Tatian, §. 35. p. 77.

Theophilus.] For the word being God, and begotten of God, &c.

Irenaeus.] That to Christ Jesus our Lord, and God, and Saviour, and King according to the good Pleasure of the invisible Father, every Knee may bow, of things in Heaven, and things on Earth, and things under the Earth; and that every Tongue may confess to him, and he may disprove righteous Judgment to all. See also L. III. C. 6. p. 208, &c.

And this he [the Devil] did without being compar'd to him; that the Servant may not be compar'd to his Master; being an Apostate. For 'tis not only he, but no Being in the Creation, and in Subjection is there which can be compar'd to the Word of God, by whom all things were made, who is our Lord Jesus Christ, &c.

[They offer'd] Gold because he was a King, of whose Kingdom there is no end. Frankincense, because he is God, who in Fury was made known, and manifested to them who sought him not: — But the Word of God, who is the Saviour of all Men, the Ruler of Heaven and Earth, &c.

He that suffered under Pontius Pilate, he is Lord of all, and King, and God, and Judge; receiving his Power from him that is the God of the Universe.

Seeing he is the Saviour of those that are sav'd, and the Lord of those that are under Dominion, and the God of those things that are created.

He said well who affirmed, that the immense Father is measured in the Son. For the Son is the measure of the Father, because he comprehends him.

The Father is what is invisible of the Son; and the Son is what is visible of the Father. And on this account all Christians spake thus when he was present, and named him God. Nay, even the *(Demons)*, when they saw the Son, said, We know thee, who thou art, the Holy One of God. And the Devil, at his Temptation, when he saw him, said, If thou be the Son of God. — One and the same Person (the Father putting all things under him) receives Testimony from all sorts, that He is truly Man, and that he is truly God. See C. 37. p. 331.

Receiving from the Father the Power of the Remission of Sins, because he is Man, and because he is God.

N. B. If any one be inclin'd to think, that the *have Name of God*, or of a God, (for all the peculiar Epithets and Characters of the Supreme God are every where most industriously avoided in all Antiquity) so frequently ascrib'd to our blessed Saviour, does imply him to be of the same Substance, Majesty, and Glory with the *supreme God* the

† Theoph. ad Autolyc. L. II. p. 102. g Iren. L. I. C. 2. p. 45. h L. III. C. 8. p. 212. i C. 10. p. 213, 214. k C. 12. p. 229. l C. 18. p. 242. m L. IV. C. 8. p. 281. n C. 14. p. 301, 302. o L. V. C. 17. p. 426.

fever, I shall desire him but to peruse and consider the following
 Testimonies, belonging to this Matter; and if then he still
 persists in his Opinion I must give him leave to enjoy it without
 disturbance.

Genesis.] ^p Ye shall be as Gods, knowing good and evil.

Exodus.] ^q Thou shalt be to him instead of God.

^r And the Lord said unto Moses, See I have made thee a God un-
 to Pharaoh; and Aaron thy brother shall be thy prophet.

^s Then his master shall bring him to the judges. [To the Gods, in
 the Original.]

^t Thou shalt not revile the Gods, nor curse the Ruler of thy people.

Deuteronomy.] ^u The Lord your God is God of Gods, and Lord
 of Lords.

Joshua.] ^v The Lord God of Gods, the Lord-God of Gods, he know-
 eth.

Psalms.] ^w For thou hast made him a little lower than the Angels;
 [than the Gods, in the Original.]

^x God standeth in the congregation of the mighty; he judgeth a-
 mong the Gods ——— I have said ye are Gods, and all of you are
 the children of the most high: But ye shall die like Men, and fall
 like one of the Princes.

^y Worship him all ye Gods.

^z For I know that the Lord is great, and that our Lord is above
 all Gods.

^a I will praise thee with my whole heart; before the Gods will
 I sing praise unto thee. Compare CXIX. 46.

Zachariah.] ^b The house of David shall be as God, as the Angel
 of the Lord before them.

John.] ^c Jesus answered them, Is it not written in your Law, I said
 ye are Gods? If he called them Gods unto whom the Word of God
 came, &c.

Acts.] ^d And when they saw what Paul had done, they lift up their
 voices, saying, in the speech of Lycaonia, The Gods are come down
 to us in the likeness of Men.

^e They changed their Minds, and said, that he was a God.

1 Corinthians.] ^f For tho' there be that are called Gods, whether
 in heaven or on earth; (as there be Gods many, and Lords many,) &c.

2 Corinthians.] ^g In whom the God of this world hath blinded
 &c.

^p Gen. III. 5. ^q Ex. IV. 16. ^r VII. 1. ^s XXI. 6. ^t XXII. 28. ^u Deut. X. 17.
^v Joh. XXII. 22. ^w Ps. VIII. 5. ^x LXXII. 7. 6. ^y XCII. 7. ^z CXXV. 5.
^a CXXXVIII. 1. ^b Zach. XII. 8. ^c Joh. X. 34, 35. ^d Act. XIV. 11. ^e XXVIII. 6.
^f 1 Cor. VIII. 5. ^g 2 Cor. IV. 4.

2 *Thessalonians.*] ^k Who opposeth and exalteth himself above all that is called God, or that is worshipped. So that he as God, sitteth in the Temple of God, shewing himself that he is God.

Constitutions.] ^k [The Bishop] is next after God, your earthly God, who has a right to be honoured by you. For concerning him, and such as he, it is that God pronounces, *I have said, ye are Gods; and ye are all Children of the most High;* and, *Thou shalt not speak evil of the Gods.* For, let the Bishop preside over you as one honoured with the Authority of God, which he is to exercise over the Clergy, and by which he is to govern all the People.

^l *And again.* For if Aaron, because he declar'd to Pharaoh the Words of God from Moses, is call'd a Prophet; and Moses himself is call'd an God to Pharaoh, on account of his being at once a King and an High Priest; as God says to him, *I have made thee a God to Pharaoh, and Aaron thy Brother shall be thy Prophet,* why do ye not also esteem the Mediators of the Word to be Prophets, and reverence them as Gods?

Recognitions.] ^m Hearken therefore, says Peter, that thou mayst know in the first place, that altho' there be many Gods, as thou sayst, they are subject to the God of the Jews; to whom no one can be equal, much less greater: For it is written, that Moses the Prophet spake thus to the Jews, *The Lord your God he is God of Gods, and Lord of Lords, the great God.* Accordingly, altho' there be many which are call'd Gods, yet is there one greater than all of them, the God of the Jews; who is also styl'd God of Gods. For every one that is styl'd God, is not presently God. Lastly, even Moses is called the God of Pharaoh, and yet it is certain, he was but a Man. Judges also are styl'd Gods; and yet 'tis evident, that they are mortal Men. The Idols of the Heathen are call'd Gods; and yet we all know they do not really exist. A Being therefore may be call'd God in three respects; either because he is truly such; or because he ministers to him that is truly such, and so in honour of him that sent him, that his Authority may be compleat, he who is sent is called by the Name of him that sent him, &c.

Theophilus.] ⁿ For if he had made Man Immortal from the beginning, he had made him a God.——That he may receive Immortality as a reward from him, and become a God

Irenaeus.] ^o We are ready to blame him that we were not made Gods at first. At first we were made Men, and then at length are we made Gods.

N. B. I cannot here but observe how unfair Controversie Writers are upon this Head, when instead of shewing that the Word God,

^l 2 Thes. II. 4. ^k Constitut. Apostol. L. II. C. 26. p. 239. I C. 29. p. 242.
^m Recognitions. L. II. §. 41. 42. p. 512, 513. ⁿ Theophilus. ad Autol. I. II. p. 203. ^o Iren. L. IV. C. 75. p. 382.

when ascrib'd to our Saviour, has the same signification as when 'tis ascrib'd to the Father, and includes the same infinite and unbounded Perfections, where the true difficulty of the Case lies; They only heap up a number of Testimonies where he is barely so call'd, as sure Demonstrations on the side of Orthodoxy. No Christian ought to deny, or to doubt of the Divinity of Christ, that our Saviour is really God, or a God, especially to us, by the Appointment of the Father. But that he is the *same Being* with, or *equal* to the Supreme God of the Universe, I wonder that any Christian, who reads and believes the Sacred and Primitive Writers of our Religion, can once suppose or imagine. *Vid. Quest. & Respons. ad Orthod. Quest. CXLII. p. 490. Just. Mart. ad Diogn. Epist. p. 501. Athanas. de Incarnat. p. 108. Clem. Alex. Strom. VI. p. 543. Euseb. in Psalm. p. 357, 424, 463, 507, 534, 560.*

ARTICLE V.

Jesus Christ is the Holy One of God, a Being or Person of Supereminent and Divine Perfections, Knowledge, Power and Authority; and so, far superior to all subordinate Creatures, i. e. to all the Thrones, Dominions, Principalities, Powers, Cherubim, Seraphim, Archangels, Angels, and Men, which are made subject unto him.

Matthew.] ^a BUT Jesus perceived their wickedness, and said, why tempt ye me?

^b Verily I say unto you, that this night, before the Cock crow, thou shalt deny me thrice.

Mark.] ^c I know thee who thou art, the holy one of God.

Luke.] ^d Wherefore also that holy thing which shall be born of thee shall be called the Son of God.

John.] ^e But Jesus did not commit himself to them, because he knew all Men. And needed not that any should testify of Man, for he knew what was in Man.

^f He that cometh from above, is above all. He that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all.

^a *Mat. XXII. 18.* ^b *XXVI. 34.* ^c *Mat. I. 24.* ^d *Luc. I. 35.* ^e *Job. II. 24, 25.*

^f *III. 31.*

^s The Father loveth the Son, and hath given all things into his hand.
^h Jesus said unto her, thou hast well said, I have no husband: For thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly. The Woman said unto him, Sir I perceive that thou art a Prophet.

ⁱ For him hath the Father sealed, even God.

^k But these are some among you which believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

^l Whom the Father hath sanctified and sent into the world, &c.

^m After these things he saith to them, Our Friend Lazarus sleepeth. — Therefore he said unto them plainly, Lazarus is dead.

ⁿ Now we know that thou knowest all things, and needest not that any Man should ask thee: by this we believe that thou camest forth from God.

^o Lord thou knowest all things, thou knowest that I love thee.

Ans.] ^p But ye denied the holy one and the Just. — and killed the prince of life.

1 Corinthians.] ^q For if they had known him, they would not have crucified the Lord of Glory.

^r For he must reign till he hath put all enemies under his feet.

Ephesians.] ^s He set him at his own right hand in heavenly places, far above all principality, and power, and might, and Dominion, and every name that is named, not only in this world, but also in the world to come. And hath put all things under his feet, and gave him to be the head over all things to the Church.

Colossians.] ^t And he is the head of the Body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell.

^u In whom are all the hidden treasures of wisdom and knowledge.

1 Timothy.] ^v I charge thee before God, and the Lord Jesus Christ, and the elect Angels.

^w I give thee charge in the sight of God, who quickneth all things; and before Christ Jesus, who before Pontius Pilate witnessed a good Confession.

2 Timothy.] ^x I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom.

Hebrews.] ^y Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they. For to which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? &c.

g v. 35. h iv. 17, 18, 19. i vi. 27. k v. 64. l x. 36. m xi. 11, 14. n xvi. 30.
 o xxi. 17. p act. iii. 14, 15. q i cor. ii. 8. r xv. 25. s eph. i. 20, 21, 22.
 t col. i. 18, 19. u ii. 3. v i tim. v. 21. w vi. 13. x 2 tim. iv. 1. y heb. i.
 4-14.

^a And Moses verily was faithful in all his house, as a servant; for a testimony of those things which were to be spoken after: But Christ, as a Son, over his own house. See v. 1--6.

^b For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

^c Peter 1^c Behold I lay in Sion a corner stone, elect, precious; and he that believeth on him shall not be confounded.

^d Who is gone into heaven, and is on the right hand of God; Angels, and Authorities, and Powers being made subject unto him.

Apocalypse. ^e And all the Churches shall know, that I am he which searcheth the reins and hearts; and I will give unto every one of you, according to your works. See II. and III. throughout, and XIX, 11

—21.

N. B. From these Texts of Scripture it appears, that our blessed Saviour is indued with that super-eminent degree of Knowledge, Power, and Authority, which fits him to be our Lord, our King, and our Judge, and renders him capable of *Divine Worship and Adoration*: But that his Knowledge, Power and Authority, are *absolutely infinite, or equal to the like Perfections of the Supreme God the Father*, it no way appears; but every where the direct contrary. * St. Peter indeed, with the other Apostles, before the descent of the Holy Ghost upon them, on particular Occasions, says twice that Christ knew *all things*; but certainly in no other Sense than they themselves afterwards were taught *† all things*, and had *all things*, which our Saviour had said to them brought to their remembrance, and were *‡ guided into all truth* by the blessed Spirit; i. e. *all things*, necessary to their Office, *all truth* which they were to preach to the World; without imagining, sure, that such general Words imply'd *absolute Omniscience*, in these, or the like Cases; they being indeed almost always us'd with such Restrictions in the sacred Writers, as 'twere most easie to shew here, if it were not obvious in every Commentator. *Vid. Hippolyt. de Susanna in Calce apud Combef. p. 55. Clem. Alex. Strom. IV. p. 377.*

Constitutions. ^f Our Lord, the searcher of hearts. See L. III. C. 7. p. 281.

^g Knowing that he has in the Court the Christ of God, as conscience of, and confirming his Judgment. See L. V. C. 14. p. 316.

^h As before God the Judge, and Christ, the Holy Ghost being also present, as well as all the holy and ministering Spirits,

ⁱ Holy also is thy only begotten Son, our Lord and God, Jesus Christ.

^a III. 5. 6. ^b VII. 26. ^c 1 Pet. II. 6. ^d III. 22. ^e Apoc. II. 23. * Job. XVI. 30. XXI. 17. ^f XIV. 26 [‡] XVI. 13. [†] Constitut. Apost. L. II. C. 24. p. 236. ^g C. 47. p. 254. ^h L. VIII. C. 4. p. 391. ⁱ C. 12. p. 402.

Hermas.] ^k The Name of the Son of God is great, and without bounds, and the whole World is supported by it.

Ignatius.] ^l There is nothing hid from the Lord, but our very Secrets are nigh unto him. Let us therefore do all things as those in whom he dwells; that we may be his Temples, and he may be in us a God. Let Christ speak in us, &c.

Polycarp.] ^m For we are all in the sight of our Lord and God. [Whether *Ignatius* and *Polycarp* speak here of God or of Christ, 'tis uncertain.] See *Iust. Apol.* II. §. 6. p. 14. *Dialog. cum Tryphon.* p. 355.

Tatian.] ⁿ The Power of the Word having in himself the Ability to foretel Things to come, not according to fatality, but agreeably to the Determination of free Agents, predicted the issue of Affairs.

Irenæus.] ^o But then, as he was God he did not judge according to Opinion, nor reprove according to Report; for he had no need that any one should testify of Man, for he knew what was in Man.

^p But altho' our Lord could bestow Wine on the Guests without any subject Matter whence it should be produc'd, and in like manner feed the hungry, yet he did not do it, &c.

ARTICLE VI.

Jesus Christ is the λόγος ὁ ἐξ ἀρχῆς; The first begotten of all Creatures, the beginning of the Creation of God, i. e. a Divine Being or Person created, or begotten by the Father before all Ages; or, before all subordinate Creatures, visible and invisible.

John.] ^a I N the beginning was the Word, and the Word was with God; and the Word was God. The same was in the beginning with God.

N. B. What is meant by the Word of God, in St. John and the Ancients, will be best learn'd from *Philo*, a Contemporary Writer of the same Jewish Nation; Now he uses it in the plural for Angels, and in the singular for that principal and divine Angel, * which he, as well as *Origen* also, styles The second God; or, the Being which of all o-

^k Herm. Simil. IX. §. 14. p. 116. ^l Irenæus. ad Eph. §. 15. ^m Polycarp. ad Philipp. §. 6. p. 186. ⁿ Tatian. §. 11. p. 27. ^o Irenæus. L. III. C. 10. p. 214. P. C. 14. p. 219. ^a *John.* I. 1, 2. * *Philo* ap. Euseb. Præp. L. VII. C. 13. p. 322, 323. Orig. Contr. Cell. L. V. p. 258.

then, did approach the nearest to the great God himself, without imagining him either the same Being, or equal to him. Hear Bishop Bull's Words on this Occasion, owning this account of the Doctrine of Philo to be true. * *Altho' it be most true, that created Angels are very frequently styled Words, by Philo, which Grotius has observ'd; 'tis certain however that in the places already cited, by The Word, Philo intended One particular Person, peculiarly so called, who is the first begotten Son of God, superior to all the Angels, and so to the whole World. But if the said Philo has in some places used Expressions concerning the Word of God, and first begotten Son, not suitable to his Majesty, that is to be excused in an Age wherein the Mystery of the Sacred Trinity was not fully revealed to the Jewish Nation. Philo's, or the Jewish Opinion here own'd, is of great Authority, and not to be evaded without better on the other side; but the Bishop's Excuse for him is only a begging of the Question, and so of no Consideration at all. See Sandius's excellent Dissertation *de v. l. v. v.* after his later præfationes, Paradoxa at large.*

Colossians.] ^b Who is the Image of the invisible God; the first born of every Creature; or, the first Being which God created, as all the Parallels shew. *Matt. I. 25. Luc. II. 7. Rom. VIII. 29. Colos. I. 18. Heb. I. 6. XI. 28. XII. 23. Apoc. I. 5.]*

And he is before all things, and by him all things consist.

Hebrew.] ^d Without Father, without Mother, without Descent; having neither beginning of Days, nor end of Life; but being made like unto the Son of God, abideth a Priest continually. [See III. 2. faithful to him that made him, or appointed him.]

John.] ^e That which was in the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life. For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us.

I write unto you Fathers, because ye have known him that is from the beginning. — I have written unto you Fathers, because ye have known him that is from the beginning.

Apocalypse.] ^f These things saith the Amen, the faithful and true witness, the beginning of the Creation of God. [i. e. the first Being which God created: For *ἀρχή* with a Genitive Case is never us'd actively in all the New Testament. See here all the places, *Matt. XXIV. 3. 21. Mar. I. 1. X. 6. XIII. 8. 19. Job. II. 11. Philip. IV. 15. Heb. III. 14. V. 12. VI. 1. VII. 3. 1Pet. III. 4.]*

I am Alpha and Omega, the beginning and the end, the first and the last. See *I. 11, 17. II. 8. See also Mic. V. 2. Eccclus. I. 4, XXIV. 8, 9.*

* Defens. Fid. Nic. S&S. I. C. 1. § 17. p. 25. ^b Colos. I. 15. c. v. 17. ^d Heb. I. 3. ^e 1st Joh. I. 1, 2. ^f II. 13, 14. ^g Apoc. III. 4. ^h XXII. 13.

N. B. Almost all the most ancient Fathers so constantly use and interpret One Text of the Old Testament concerning the *Creation* and *Generation* of the Son of God, that it necessarily claims a place here especially because those two words of *Creation* and *Generation* seem to have been both, as it were, appropriated to this Matter from this very Text, wherein they both occur; and, as far as appears, in the very same Sense, of the *production of a Being that was not such before*, and because the last Text but one seems plainly to allude to it. Take it as 'tis quoted in the Apostolical Constitutions, L. V. C. 20. p. 325.

ⁱ Concerning him also spake Solomon, as in his person: The Lord created me the beginning of his ways, for his Works: before the World he founded me, in the beginning, before he made the Earth; before the fountains of Waters came: before the Mountains were fastned: he begat me before all the Hills,

Clement] ^k Our one Lord Jesus Christ, who has saved us, being first a Spirit, was made flesh.

Hermas] ^l To whom the Messenger reply'd, Hearken, That Holy Spirit which was first of all created did God place in a Body wherein it should inhabit; that is in a chosen Body, which pleased him. [For so I suppose it ought to be read.]

N. B. This plain and most authentick, nay, I think *Divinely inspir'd* Testimony, has been miserably perverted, and corrupted by the Transcribers and Publishers; who have seem'd to endeavour, if not quite to suppress, yet utterly to perplex and confound it. However, the first part, with which we are alone at present concern'd, is the same in all the MSS. [tho' in all the printed Editions it be infused instead of created by the wonderful Sincerity, no doubt, of the Publishers;] and the rest is here set down as exactly as the Coherence, and the several Readings of the MSS. will enable us to restore it. That by *Holy Spirit* here, and in many other places of Antiquity, is meant the *Divine Nature* of our Saviour, has been observ'd by *Grotius*; been prov'd by *Bishop Bull* ^{*}; and shall hereafter be confirm'd in due place. And that by *created* is meant properly *created*, or, *brought into actual Being*, is also plain, because 'tis the very Word *St. Hermas* had just before us'd in the same Sense; where having said, *They are the Angels, whom he first created*: He here agreeably says of this *Divine Angel*, *He was created first of all*, which accords with the Apostolical Constitutions; where in the most solemn Eucharistical Office, a like account of this Matter is given us in other Words, L. VIII. C. 12. p. 399. as we shall see presently. And till these so ancient, sacred and plain Testimonies can be

ⁱ Prov. VIII. 22, 23, 24, 25. ^k Clem. Ep. II. §. 9. p. 187. ^l Herm. Sign. v. 1. p. 105. Compare Vil. II. §. 3. p. 77. with Simil. IX. §. 1 p. 105. ^{*} vid Bull. Dea. Fid. Nicen. Sect. I. §. 5. P. 31, 37, 38.

confronted with others more ancient, sacred and plain than these, I shall certainly believe that our Saviour was not co-eternal with the Father, but was created by him the first of all; and in order to the making use of his Ministration in the Creation and Government of the rest of the subordinate Beings of the Universe, mention'd in Scripture. But to go on with the remaining Testimonies.

“The Son of God is indeed more ancient than any Creature; inasmuch that he was in Council with his Father at the Creation of the Creatures.

Confessions.] “They did not believe him to be the Christ of God, who was begotten of him before all Ages, his only begotten Son, God the Word.

“But eternal, and without original.—but the only eternal Being—the All-powerful Being, the God and Father of the only begotten, and of the first born of the whole Creation. See L. VII. C. 36. p. 376. L. VIII. C. 12. p. 402.

“They take away his Generation before all Ages.

“That we might come into the remembrance of that Wisdom, which was created by thee.

“And in the Lord Jesus, his only begotten Son, the first-born of every Creature; who was begotten by the good Will of the Father before the World began.

“By the good Pleasure of God his only begotten Son, who was before all Ages, was in the last time born of a Virgin. See *Pearson's Notes on Ignat. Epist. ad Smyrn.* p. 10.

“Thou didst beget him before all Ages by thy Will, thy Power, and thy Goodness, without any Instrument, the only begotten Son, God the Word, the living Wisdom, the first-born of every Creature, the Angel of thy great Counsel, and thy High Priest; but the King and Lord of all intellectual and sensible Natures, who was before all things, by whom were all things.

“He that was begotten before time was born in time.

“Let us dedicate our selves and one another to the eternal God, through that Word which was in the beginning.

Ignatius.] “We have also a Physician, our Lord and God Jesus Christ, the only begotten Son, and the Word before the World began.

“For the Son of God, who was begotten before the World began, &c.

“Jesus Christ, who being begotten by the Father before the World began, was God the Word, the only begotten Son.

“Who is his Word, not pronounced, but substantial; for he is not the voice of an articulate Speech, but a Substance begotten by the Divine Power.

^m Simil IX § 12. p. 115. ⁿ Constitut. Apostol I. V. C. 16. p. 321. ^o L. VI. C. 11. p. 340. ^p C. 26. p. 354. ^q L. VII. C. 36. p. 376. ^r C. 41. p. 380. ^s L. VIII. C. 1. p. 388. ^t C. 12. p. 399. ^u C. 12. p. 402. ^w C. 41. p. 418. ^x Ignat. ad Eph § 7. ^y § 18. ^z Ad Magnes. § 6. ^a § 8.

^b In Christ, who was begotten by the Father before the World began.

^c Him that was before time; but appeared in time.

^d He that is alone unbegotten preserve you stable in the Spirit, and in the Flesh, through him that was begotten before the World began.

^e Polycarp.] With the eternal and heavenly Jesus Christ: or, through the eternal High-Priest Jesus Christ: or, through the eternal Omnipotent High-Priest Jesus Christ: or, through the eternal God, and the High-Priest Jesus Christ.

This strange Variety there is here in the Copies but too probably shews, that the Corrupters of the Ancients have been tampering with this place; and with what Design, 'tis easie to determine. I only observe, that since Eusebius and the old Version agree, that it was originally no more than * *the eternal High-Priest*, and that this is the very Language of Polycarp himself elsewhere; that, and not the vulgar Reading is to be esteem'd Genuine: So that there does not yet appear one certain Instance that the Ancients, before Philosophy came into the Church, ever call'd our Saviour so much as *ωἰόν*; tho' if he had been call'd so, it would certainly have signified no more than *ωἰόν*, or *ωἰόν* *χρόνῳ ἀναίτων* in † Melito and Paul, i. e. *before the Creation of the World*; which Antiquity of our blessed Saviour all the Ancients unanimously ascribe to him; and, I think, they ascribe no more to him till the latter Ages. ‡ *Through the eternal Spirit*; in Paul is thro' the Holy Spirit, in about a dozen Copies; so is too doubtful to be depended on. Nor does it appear, whether 'tis meant of the Son, or of the Spirit of God. Nor indeed does it signify properly *Eternal*, if it be Genuine, and belong to the Son.

Justin.] ^f The Word which is the first production of God, without mixture.

^g Being his Word, and First-born, and Power. See §. 83. p. 123.

^h We have been taught that Christ is the First-born of God; as we have also declar'd already; being his Word, whereof the whole race of Mankind has been partakers.

ⁱ He is the First-born to the unbegotten God.

^k From God the Creator, and his first begotten Christ.

^l But his Son, who alone is properly called his Son, the Word, who was with him, and was begotten by him before the Creatures.

N. B. If these Words were nicely, and on purpose plac'd in this order, being *with him*, and *begotten by him*, they will imply, as * Dr. Grabe supposes, that what I call the *Metaphysick Existence* of the Son of God *before* his Generation, of which more presently, was not

b §. 11. c Ad Polycarp. § 3. d Ad Antioch. §. 14. e Martyr. Polycarp. ap. Coeler. §. 14. p. 199. * Ep. ad Philip §. 12. p. 189. † Melito. mor. Tit. l. 2. ‡ Heb. IX. 14. f Just. Apol. I § 28. p. 40. g §. 31. p. 46. h § 61 p. 50. i §. 68. p. 101. k § 75. p. 111. l Apol. II. § 6. p. 13. * Not in Bull, Defens. Synod. Nicen. Sect. III. C. 2. §. 1, &c. p. 191. & Not in Los.

unknown to even *Justin Martyr* himself; tho' there being in him, I think, no more than this obscure Hint; while yet he so very often speaks of this Matter elsewhere; I dare not conclude that Notion to be quite so early. However, 'tis plain, as to the *Generation* of our Saviour, that here and every where *Justin* puts it no higher than before the beginning of the World, or before the *Mosaic* Creation. As indeed the vulgar *Nicene Creed* it self; nay, that later of *Vigilius Thapsiranus*, after all the noise and stir against the *Arians*, for saying, *He once was not*, dare venture to put his *Generation* no higher: They only affirming, that he was begotten of the Father *before the Worlds*, or *before all Worlds*, exactly according to the tenor of the present Article.

^m This Christ the Son of God, who was before the Morning Star and the Moon.

ⁿ That this Christ pre-existed, being God, before the World began.

^o Who was God before the World was made.

^p In the beginning, before all the Creatures, God begat of himself a certain rational Power, who is called by the Holy Spirit, the Glory of the Lord; sometimes the Son, sometimes Wisdom, sometime the Angel, sometimes God, sometimes the Lord, and the Word; sometimes he calls himself the General of the Host, when he appear'd in the form of a Man to *Joshua* the Son of *Nun*. And he is called by all these Names, because of his ministring to his Father's Will; and because he was begotten voluntarily of the Father; but he is such a Word as we see that we beget from our selves, since the emitting a Word is the begetting it. He is not begotten by being cut off from his Father, no more than we diminish our own Reason by expressing it in Words. And this is like the case of Fire, where we see a new one kindled without the Diminution of that whence the other was kindled: That remaining the same, and that which is kindled from the other does really appear, without having diminished that whence it was kindled, &c.—But the Production, which really proceeded from the Father before all Creatures; was with the Father, and to him did the Father speak, as the Word declares by *Solomon*: For in the beginning, before all Creatures, this very Off-spring was produc'd by God, which by *Solomon* is styl'd Wisdom. See p 358.

^q Then says *Trypho*, Let him be own'd by you of the Gentiles as Lord, and Christ, and God, as the Scriptures declare; by you I say, who have all obtained the Name of Christians from him. But for us, who are the worshippers of that God who made him, we stand in no need of such a Confession, nor of such a Worship.

N. B. This remarkable Passage of *Justin's* Dialogue with *Trypho*, given us by himself, seems to me a Key to all his other Expressions

^m Dial. cum Tryph. p. 264. ⁿ p. 267. ^o p. 276. ^p p. 284, 285. ^q p. 297. ^r belong

belonging to the Origin of our Blessed Saviour. *Justin* had avoided saying himself that God *created* or *made* his Son; several even then beginning to avoid such Expressions, which might seem to rank him with the ordinary Creatures, and to prefer the Word *begat*, which was more peculiar; tho' the other Words had originally been inoffensive, and continued to be used by many afterward. Yet when *Trypho*, who seems to have had no other Notions of this Matter than those he had from *Justin*, understood this to be the meaning of his Expressions, viz. That Christ was really *created* or *made* by the Supreme God of *Israel*; *Justin* does not in the least blame him, or find fault with him on that Account, in his following Discourse: Which sure he would have done, had he had our Modern Notions in his Head, viz. That Christ was the *same* God with the Father, and *equal* to him, and *co-eternal* with him, By any mysterious kind of *eternal* Generation.

^r And that he was before the Sun.

^t The First-born of all the Creatures.

^u Not knowing that he is one that existed before all things, and is the eternal Priest of God, and our King, and that he was to be made our Christ.

^v Knowing that he is the First-born of God, and before all Creatures.

^w And when we say he is his Son, we understand that he really existed, and proceeded from the Father before all Creatures, by his Power, and his Will.

^x But he is styl'd God, because he is the first-born Son of all Creatures.

^y The Word declar'd, that this Production was begotten by the Father, absolutely before all Creatures.

^z For Christ being the first-born of every Creature, was again made the Author of another Race, which was regenerated by him.

Melito.] ^a Although he was truly God before the World began.

N. B. This Quotation from a Fragment of *Melito* puts us mind of the loss the Church has sustain'd by the perishing of the Works of this ancient and venerable Bishop of *Sardis*; who was esteem'd as a kind of Prophet, and who wrote not a few Books. They are all long since lost; and so we may very probably conclude, that they contain'd Notions not agreeable to the prevailing Doctrines of after Ages. But sure 'tis too hard not to allow us truly to know the *very* Titles of them now they are lost; and yet that is the Case here, and this in a Book which, in all probability, would have given the greatest light to the Proposition before us, of all others in Antiquity. *Melito* wrote a Book, as *Eusebius* assures us, * *ἐκ τῶν νέων [κρίσεως] καὶ ἡρώτων Χριστοῦ*. Of Faith [the Cre-

^r p. 288. ^s p. 310. ^t p. 323. ^u n. 326. ^v p. 327. ^x p. 354. ^y p. 359. ^z p. 367. ^a *Melito*. p. 59. *prius*. * *Hist. Eccl. L. IV. C. 26. p. 147.*

tion] and Generation of Christ; i. e. concerning his original Creation before the World, and his after Generation by the Virgin Mary; or, perhaps of his original Creation and Generation only. This the MSS. shew to be the true reading: and both Valesius and Dr. Cave agree it to be so. Yet Rufinus durst not render it as *κτίσις*, Creation, but as *πίστεως*, Faith; which Corruption, if he did not begin it, was therefore crept into some Copies in his time. Jerom seems to have had a true Copy, tho' he durst not translate the word *κτίσις* at all; but gives us the Title, as *Of the Generation of Christ* only. If the Reader doubt of my own integrity in the Representation of this Matter; Hear Valesius's own Words, * *καὶ περὶ πίστεως καὶ γενέσεως Χριστοῦ. In Codice Max. Med. Fuk. Et apud Nicephorum legitur περὶ κτίσεως καὶ γενέσεως Χριστοῦ. id est, de Creatione & Generatione Christi: quam scripturam veram esse non ambigimus.---Rufinus quidem vulgarem lectionem secutus est; ut ex interpretatione ejus apparet. Hieronymus vero uno generationis vocabulo contentus, vocem κτίσεως, ut ipse duriores declinavit, propterea quod Christum in orationem creaturarum cogere videretur.* Both concerning Faith and the Generation of Christ. In the MS. Copy belonging to Cardinal Mazarine, and in the Medicean and Fukesian MSS. as also in Nicephorus, the reading is *περὶ κτίσεως καὶ γενέσεως Χριστοῦ*, that is, Concerning the Creation and Generation of Christ: which we do not doubt to be the right reading. Rufinus indeed followed the vulgar Reading, as appears by his Version. But Jerom contenting himself with one Word, that of Generation, avoided the Word *κτίσις* Creation, as too harsh, because it seemed to depress Christ into the rank of Creatures; says Valesius, † And, says Dr. Cave, *περὶ πίστεως* de Fide; (quidam Codices legunt *περὶ κτίσεως*, De Creatione) & generatione Christi; respectu proculdu- bio habito ad illud, Prov. VIII. 22. *Κύριος ἐκποίησε με ἀρχὴν ὧν ὄντων αὐτοῦ. (Περὶ πίστεως.)* concerning Faith, (some Copies read *περὶ κτίσεως*, concerning the Creation) and the Generation of Christ; with regard to the Question, to that place, Prov. VIII. 22. The Lord created me the beginning of his ways. This is a sad Case. And how many other such Corruptions there have been, no one can say; tho' that there may have been many which are still undiscover'd, as there are not a few which are discover'd, is exceeding probable. God preserve his Church from such pious, or rather, impious Frauds; which may, indeed, serve the particular Interest of a Party, for a time; but infallibly tend to the subversion of all Religion and Morality in the World.

N. B. So far in Antiquity we have the truly Christian Primitive Doctrine in this Matter, viz That our Saviour was the first and prin-

* Vales. not. in Euseb. Eccl. Hist. p. 82. † Cave in M. lit. Hist. Lib. v. c. 43.

cipal Being which the Father of all things produc'd; he was *begotten*
 or *created before all Worlds*, or before all those * *αἰῶνες*, *Ages*, which were
 appointed and constituted by him; and so before all the subordinate
 Creation. Nor do I find that at first the Church meant any thing more, or
 other, by the Term † *Generation*, than by that of *Creation*; I mean the
bringing that Divine Person into Being, who was not such before; as the
 bringing the Sun or Moon into Being, when there was neither Sun nor Moon
 before, is the *Creation* of the Sun or Moon; without determining whe-
 ther he was before, as to his Substance; or whether he were produc'd
 out of the Substance of his Father; or whether he were absolutely
 made *ex nihilo* or not. Such Philosophick Notions, beyond our Reach
 and Capacity, having no footing for one Century at the least, after
 the first spreading of the Gospel; nor perhaps for some longer time.
Iustin Mariyr was indeed a Philosopher before he became a Christian;
 but he was so wise a Man, and so good a Christian, as not to mix his
 Philosophy with his Christianity in these Matters, so as to corrupt or
 pervert the Simplicity of it: And accordingly he every where speaks,
 very nearly, according to the ancient plain Language of the Church.
 But soon after his time, if not also before, some Philosophers among
 Christians broach'd a Notion, an unintelligible Notion, which has per-
 plex'd Christianity ever since, *viz.* That altho' the Son of God was
 really produc'd or *begotten*, as a proper, distinct, active Being, or Per-
 son, a little before the Creation of the Universe; yet had he a *Meta-*
physick Existence before; that he was *from all Eternity*, *with*, or *in*
 God, his Father, ἐν δυνάμει, or ἐν λογικῇ δυνάμει, as ἐν δυνάμει τοῦ
 καρδία Θεοῦ, implanted in the Heart of God, as an Attribute, the
 σοφία and λόγος, the Wisdom and Reason of his Father; or at least
 in some such secret Metaphysical Manner, as the first Christians do not
 appear to have dream'd of, and which seems utterly incomprehensible
 by Humane Understanding. This *Metaphysick Eternity* prevail'd so
 that it was establish'd at the Council of Nice; and those who could
 not be perswaded to mix such strange Philosophical Subtilties with the
 Simplicity of their Christian Faith, were condemn'd in part for not
 embracing it. After that Age this Notion went on so current, and
 with such Improvements, that it came at length to the belief of his
real Co-eternity with his Father, by a *real eternal Generation*; altho'
 not one of the most ancient Christians appears once to have heard of such
 a Notion; nor does the Phrase, *eternal Generation*, any more than *et-*
ernal Creation, seem in the least intelligible by Mankind. But fur-
 ther, so intolerably do modern Writers of Controversie impose upon
 the Christian World, that we have been long made to believe, that
 the Council of Nice establish'd this *real Co-eternity*, and *eternal Gene-*
ration; whereas all the original Testimonies assure us it was only this
Metaphysick Existence before his Generation, and not a *real eternity* of

* Heb. I. 2. † Vid. Tertull. De anima. C. 4. p. 307.

*Existence after it, which was establish'd at that Council: And I cannot but stand amaz'd that so learned a Person as Bishop * Bull should impose upon himself and others in this Matter.*

For, as to the Council it self, its Words about this Matter are these; *Those that say that he once was not; and that he was not before he was begotten; and that he was made out of nothing; Those the Catholick and Apostolick Church anathematizes.* Whence 'tis plain, that they only condemn those who affirm, that our Saviour had *no manner of eternal Existence* in God before his Generation; but at the time of his Generation, before the World, was then really, as a mere Creature, produc'd entirely *out of nothing*; the Council it self, jointly with the *Arians*, owning that he was *begotten*, or became a distinct active Person, and the Son of God, a little before the Creation of the Universe, and not sooner; according to the common Doctrine since the Days of *Tatian*: while the Orthodox asserted a *prior Metaphysical Eternity*, and the *Arians* deny'd it. This is most fully confirmed from the only original authentick Account of this Matter, I mean in *Eusebius* his famous Letter, intirely extant in † *Athanasius*, *Theodoret* and *Gelasius Cyzicenus*, and part of this very Account twice also refer'd to elsewhere by *Athanasius* himself. Take the whole Passage thus,

And further, the Anathema denounc'd against such as say, *He was not before he was begotten* did not appear unreasonable: Since 'tis confess'd by all that he was the Son of God, even before his Generation, according to the Flesh: Nay, besides this, our Emperor, most belov'd of God, confirm'd by Reason, that even as to his Divine Generation he was before all Ages, seeing that before he was actually begotten, he was potentially in his Father, when not yet begotten. The Father being always a Father, as he was always a King, and a Saviour, and every thing potentially, being always thus invariably and unalterably the same: These Words, * omitted by *Socrates*, are too plain to need a Comment, and too well attested to be thought supposititious, let Bishop * Bull say what he pleases. Nay, his Lordship gives us a Quotation fully confirming this thing from *Zeno*, Bishop of *Verona*, one of the side of Orthodoxy.

He comes to be born, who was, before he was born, in the Father. *Athanasius* is also all along fully of Opinion, that the Word was in a

* Defens. Fid. Nicæn. Sect. III. C. 9. p. 378. 379. † See the Nicene Creed, at the end. Athan. De Direct. Synod. Nic. in calce. §. 4. p. 240. Theodorit. Hist. Eccles. L. I. C. 12 p. 40. Gelas. De Actis Synod. Nicæn. * Bull. ubi Suprà.

Socrates seems to me plainly to have omitted this Passage, because it contain'd an Heretical Opinion. Valef. In Loc. Theodorit.

But these Words are wanting in *Socrates*; which he therefore perhaps conceal'd, lest he should plainly betray the Cause of *Eusebius*, whom he had undertaken to clear of the *Arian* Heresy from this Epistle. The *Benedictines* Ad Calcem Epist. De Decret. Syn. Nicæn.

Metaphysick manner in God from all Eternity, or rather was really his *Wisdom*; and seems sometimes hardly to own his *Personality* or *Generation* before the Creation, at all, yet makes him concern'd in the Creation, and is indeed horribly puzzled in his Reasonings. He who has a mind to be an *Arian* needs but read over his *Orations against the Arians*, and observe his weak Proofs, and miserable Reasonings, to convince him of the indefensibleness of that Cause he undertakes. But as to the Emperor *Constantine's* Explication, mention'd by *Eusebius*, it is partly confirm'd by a Letter of his against the *Arians*, pretended to be written afterward; where yet all his Zeal against them transports him not very much farther in his Account of this Matter.

* But now Christ, the Son of God, the Creator of all things, and the bestower of Immortality it self, was begotten, as the Faith we have been brought up in, and believ'd, has instruct'd us; was begotten, I say, or rather he proceeded out of the Father, being ever in him, for the setting in order the Creatures that he had made.

Only the Reader is to know, that this last Quotation depends barely on the Authority of that *grand Corrupter of ancient History for the Cause of Orthodoxy*, *Gelasius Cyzicenus*; and so no weight at all can be laid upon it. However, Bishop † *Bull* is willing to make use of it, in the want of better Authority, to support his ill grounded Notion, viz. that the Ancients did not mean by the *Generation* of the Son, what the Word naturally signifies, his *Production* or *Coming*, *ex potentia in actum*, as the Schools speak; but only *His Coming out of God*, and *Condescending* to act in the Creation of the World. If the *Generation* and *Creation* of the Son means no more in ancient Authors than this, Words may signifie what any one pleases, and 'tis in vain to think of understanding any ancient Authors at all.

N. B. If we observe the foremention'd distinction between the original plain Expressions before Philosophy was admitted, and those afterward, we shall not be so much surpriz'd at the remaining Testimonies concerning the original Production, or *Generation* of the Son of God; but shall easily see that the Church for several Ages had no Notion of the *real Eternity*, and but barely a Philosophick Opinion, unsupported by all sacred Authority, of this *Metaphysick Eternity* of our blessed Saviour.

N. B. Several of late, since the *real Eternity* has been suppos'd the ancient Doctrine, have been willing to suppose the Son to be the necessary or *emanative* effect of the Father, and so *coæval* with him; as Light is suppos'd the *emanative* effect of the Sun, and *coæval* with it; and to this they apply the Expression of *Paul*, † ἀπαύλαστα ὁ υἱὸς τοῦ πατρὸς, the *efflux*

* Gelas. Cyzicen. De Actis Nicæn. Concil. Pt. III. † Defens. Synod. Nicæn. Sect. III. C. 9. p. 28. † Heb. I. 3.

of his Glory But then, to say nothing how unreasonable it is to give us a bare Metaphor, or Similitude, instead of direct Assertions and Testimonies; nor to say, that the light of the Sun is not coæval with it, but successive, being propagated gradually; and that 'tis indeed nothing but small parts of Matter really sent out from his Body, and, by a way not yet known to any, occasioning that Sensation we call *Light* in us; to say nothing of all this, I venture to affirm, that whatever becomes of emanative Causes and Effects in other Cases, the necessary emanation of one Person from another, is too unintelligible a Notion to be receiv'd without the most express Testimonies and Demonstrations; whereas in this Case we have not the least direct and plain Argument, or Authority, in all the original Records of our Religion; no more indeed than we have for *Tertullian* and *Athanasius* his Hypothesis, that the Son, before his Generation, was no other than an *Attribute* in God the Father; and was after begotten into a Divine Person. He must have a very piercing Eye that can discern any of these Scholastick Opinions in the Sacred, or most Primitive Writers of the Church. Nay, indeed, since we shall see presently that the Generation of the Son, was ever own'd to be not necessary but voluntary, this Hypothesis is directly contrary to all Antiquity.

N. B. In this very Article the Corrupters of ancient Monuments have been at Work in a very remarkable place; I mean in the * *Apostolical Constitutions* themselves, in the very Original Creed or Confession of Faith at Baptism; where, after the word *begotten*, the printed Copies have added, *not created*, directly against the mind of the same Constitutions; which affirm, but four Pages before, † that our Lord is *that Wisdom which was created by God*, as we have already seen. *Coselerius* owns, that the words *not created* probably crept from the Margin into the Text; and that it is wanting in other Copies. Accordingly, of the five MSS those Words are only in two of those that are most plainly interpolated elsewhere, and particularly wanting in both the best Copies. ‡ Bishop Bull, it appears, overlook'd the Notes, which wou'd have shew'd that Interpolation, and so produces this as the principal place in the whole Constitutions for his purpose; and on its Account, in part, is willing, as he phrases it, to excuse the many other unwary and dangerous Expressions which appear in them. Tho' why the Apostolical and most Primitive Writers, instead of our Submission to their plain Accounts of the original Christian Doctrines, free from the modern Interpolations and Additions, are thought worthy of *excuse* and *forgiveness* only, as is the constant Treatment they meet with from these later Ages, I can by no means understand; but am afraid the modern Vindicators of later Notions, and Corrupters of Books on their Account, will stand

* L. VII. C. 41. p. 380. † p. 376. ‡ Defens. Fid. Nicæn. Sect. II. C. 3. §. 6.

in more need of *Excuse* and *forgiveness*, at the great day, for their manifest Partiality and Prevarication in these Matters.

N. B. In this same Article the excellent Author of the Book Of the *Trinity*, usually suppos'd to be *Novatian*, is no less than thrice Interpolated, in almost the same Sentence. It runs thus in the MSS.

^a Because the Father is also *prior* to him; since it must needs be, that as he is his Father, he must be *prior* to him: because it must needs be that he who has no origin, must be *before* him who has one.

And so I must own Bishop *Bull* honestly quotes it. In the printed Editions 'tis thus.

Because the Father also is, *in some manner*, prior to him; since it must needs be, that as he is his Father he must, *after some sort*, be prior to him; for it must needs be that, *in some sense*, he who has no origin, must be *before* him who has one.

Hear the fair Confession of *Pamelius* his Editor, in his Notes upon that place.

The *English* Copy omits these Words, which *Gagnæus* added, for Explication, lest the Passage should seem to favour the *Arians*: I mean *in some manner*, *after some sort*, and *in some sense*. Tho' indeed we chose to leave still those Words in the Context, that no Body might hence take on occasion of falling into Error. Nay, we have presently two more like Corruptions retain'd on the same account by *Pamelius*, and not disown'd by him. Hear his Words.

^c Those Words also which the *English* MS. Copy has, are omitted by us, for the foregoing reason; both these, He is certainly before all things, [but after his Father:] and these, making a second Person, [after his Father,] as being his Son.

Yet we must own, that one or two of *Gagnæus*'s Orthodox Emendations are rejected by *Pamelius*, as too gross; which therefore *Gagnæus* alone must answer for. Take first the Passage, as it was in *Gagnæus* his Edition; and then how it is in *Pamelius*'s, and the MSS.

^d But if he receive from Christ those things which he declares, *Christ is not therefore a meer Man, from whom the Paraclete, being a God not inferior to him, receives them*. For the Paraclete would not receive from Christ, unless Christ were God. Christ therefore, by this very means, proves himself to be God, because the Paraclete receives from him those things which he declares. So that this is a great Testimony of Christ's Divinity, while the Paraclete takes from him what things he delivers to others. Now for the true Reading. But if he receive from Christ those things which he declares, *therefore Christ is greater than the Paraclete*, because the Paraclete would not receive from Christ, *unless he were inferior to Christ*. But the Paraclete, who is inferior to Christ, does

^a De Trinit. C. 31. p. 763. ^b Def. n. l. Fid. Nicæn. Sect. III. C. 8. §. 7. ^c Cap. 31. Not. 141. ^d C. 24. p. 754, 755.

hereby prove, that Christ is God, from whom he receives those things which he declares. So that this is a great Testimony of Christ's Divinity, while the Paraclete, who is found to be inferior to Christ, takes from him those things which he delivers to others.

N. B. Above twenty of the original Writers of our Religion before the Nicene Council, have either by quoting the famous place of the Proverbs, *The Lord created me the beginning of his ways*, or by express Words of their own, or by both, said that our Saviour was *Created* or *Made*; was a *Creature*, a Being *made* by the Father; or, what I take to be the same, was begotten, not necessarily, but voluntarily by him, and none, in three Centuries, that I remember, took any Exceptions at this Language, but *Dionysius Romanus*, and that stands only upon the Authority of *Athanasius*, but of this more presently.

N. B. 'Tis certainly a very sad and melancholy Consideration for a Christian to observe, that the very first and most celebrated of the General Councils of the Church, I mean that of *Nice*, was so little acquainted with, or concern'd for, the ancient sacred Doctrines and Language of their Religion, as not only to introduce and enjoin the *Consubstantiality*, a Notion and Expression almost wholly unknown to the Ancients, and rejected by the Council of *Antioch*, when it first appear'd publicly among the Christians; but also to discourage the Notion and Language of *created* and *creature*, when apply'd to our Saviour; which yet are so certainly, and so frequently apply'd to him by the Scriptures, both of the Old and New Testament, and by the best and ancientest Writers of the Primitive Church also; nay, establish'd a Rule for keeping *Easter* directly contrary to that of the Apostles also. Surely those who so much depend on the Authority of Synods and Councils for the Determination of their Faith and Practice, do not reflect on these things as they ought; nor consider, that Christ and his Apostles, and not any such Humane Assemblies, are to be the Guides of Christians in all such sacred Matters of Religion.

Tatian.] ^e In the beginning was God. But we have receiv'd this Notion, that this beginning was the power of the Word. For the Lord of the Universe being he in whom all things subsist, was alone, if we regard the Creation, which was not yet made; but if we regard this, that all the Power of visible and invisible Beings subsisted in him, all things were with him; for with him in Metaphysick Existence, the Word himself, which was in him, subsisted. Now by his mere Will the Word came forth. But the Word proceeding from him, who did not thereby become empty, became the first born Word of the Father. Him we know to be the beginning of the World. But he was

produc'd by Division, not by Abscission; for what is by Abscission is separated from the first Cause: and what is by Division, undertakes a voluntary Dispensation, and does not make any defect in him whence he is taken. For, as many Fires are kindled from one Torch, yet is not the light of the first Torch, diminish'd by the kindling of many Torches; so the Word, tho' proceeding from the Power of the Father, did not leave him that begat him without his Word. For, I my self speak, and you hear; and yet am not I that speak become without that Word which is transferr'd to you. But by sending out my own voice, I intend to bring into order the disorderly Matter which is in you. And as the Word which was begotten in the beginning did again beget this Creation, creating Matter for it self, so is it with me also; who, in imitation of the Word, being begotten again, and having receiv'd the Comprehension of the Truth, I reform the Confusions of the like Matter. See a Dissertation of a nameless Author upon *Tatian*, p. 12, 13. at the end of *Tatian*.

f For the heavenly Word being made a Spirit by the Father, and the Word from his rational Power, according to the Image of the Father that begat him, &c.

Theophilus.] § God therefore having his Word inhabiting in his own Bowels, begat him, with his Wisdom, by emission from him, before the Creation of the Universe.——And his Holy Word, which was ever present with him, &c.

b The Word of God, which is also his Son; not as the Poets and Writers of Fables speak of the Children of the Gods, begotten by mixture; but as the truth explains it; that Word that ever inhabited in the Heart of God. For before any thing was made, he had him for his Counsellor, being Mind and Intellect. But when it pleased God to make whatsoever he had determined, then he begat this Word, by sending him forth, the first-born of every Creature; not being thereby depriv'd of his own Word, or Reason, but begetting the Word; and ever conversing with him: from whence the Holy Scriptures, and all Inspir'd Persons, teach us: As one of that Number, *John* says, *In the beginning was the Word, and the Word was with God*; shewing, that at the first God only existed, and in him his Word.

Athenagoras.] i If you have a mind, out of your depth of Understanding, to consider what this Son means, I will briefly inform you. He is the first Production of the Father; Not as *made* (for God, who from the beginning was an eternal Mind, had in himself his Word, or Reason, being eternally rational: but in a such manner as when all material Beings of unform'd Matter or Earth, as their *substratum*, had lighter and heavier parts mix'd together, he proceeded out to them, that they might exist both in idea and reality. The Prophetick Spi-

f §. 10. p. 25. § Theoph. ad Autol. L. II. p. 28. h p. 100. i Athenag. Legat. §. p. 38, 39, 40.

it also agrees to this account. For, says he, *The Lord created me, the beginning of his Ways, for his Works.*

Irenæus. ^k Now in him who is God over all, who is intirely Mind, and intirely Reason, as we have above discours'd, and has not any thing earlier, or later, or any thing of any other sort in himself, and continues always every way equal, and alike, and one, this sort of Emission, according to this Scheme, will not follow.—— But those speak more agreeably to good sense than these, who transfer the manner of Emission of the Word of a Man which he speaks, unto that eternal Word of God; ascribing to him the beginning of his Emission, and its Generation, as they do in the Case of their own Word. Now wherein will the Word of God, or rather God himself, who is the Word, differ from the Word of Men, if he has the same order and manner of Emission in his Generation?

^l Thou art not unmade, O Man, nor didst thou always coexist with God; as did his own [or, his nearest] Word.

^m The Son who ever coexisted with his Father, did always in old time, and from the beginning reveal his Father to Angels, and Archangels, and Powers, and Virtues; and to all to whom God would have him reveal him.

ⁿ Seeing we have manifestly demonstrated, that the same Word which was in the beginning with God, by whom all things were made, who was also ever present with Mankind, was united in the last Days, at the time appointed by the Father, to his own Workmanship, and made a Man liable to suffering; all their Opposition is excluded who say, If then Christ was born, he was not before. For we have demonstrated, that the Son of God did not then begin to be, as being ever with the Father.

^o For the Word glorified his Father, not only before *Adam*, but before the whole Creation, while he abode in him, and was himself glorified by the Father, as he says, *Father glorifie me with the glory which I had with thee before the World was.*

^p For his Word and his Wisdom are ever with him, his Son and his Spirit; by whom, and in whom he made all things, freely and spontaneously.—— And that the Word, that is, the Son, was always with the Father, we have largely demonstrated.

^q That his Production, his first begotten Word, may descend upon his Workmanship.

Recognitions. ^r He therefore who had no beginning, that God I have been speaking of, begat the first begotten of every Creature, in a manner worthy of God; not changing himself, not altering himself, not dividing himself, not falling off, or extending any thing.—— God therefore

^k Iren. L. II. C. 18. p. 128. ^l C. 43. p. 169. ^m C. 55. p. 185. ⁿ L. III. C. 20. p. 245. ^o L. IV. C. 28. p. 315. ^p L. 37. p. 330, 331. ^q L. V. C. 36. p. 467. ^r Recogn. L. III. § 8. p. 320.

begat that which we have learn'd to call the *Workmanship* of God, which we may therefore call a *Being begotten*, or a *Being made*, or by the parallel Names.

N. B. Take *Coleterius's* Note upon this place.

So did the *Arians* confound the Names, A being *begotten* or *made*, or *created*, and ascribed those Names to the Son; whom also they used to call a *begotten Substance*. And indeed it has been observed by the Learned, that some of the ancient Fathers, before *Arius*, have not abstain'd from the three last Expressions, and others like them.

God therefore begat him without any Change in himself, his will going before; as we have said already. — whereas therefore there is but one unbegotten Being, and one begotten, the Holy Spirit cannot be call'd the Son of God, nor his first-born; for he was *made by a Being which was himself made*.

N. B. *Rufinus*, who translated these *Recognitions*, was so affrighted at such Expressions as these, that he durst not translate some Sections wherein they were contain'd; and had not some other bolder Hand supply'd his defect, we must have lost them; or, however, must have had them only from the spurious Edition of the *Recognitions*, which now pass under the Name of the *Clementine Homilies*. [For they were in both Editions, as *Rufinus* assures us in his time, and they are in both at this Day.] But 'tis the more strange, that *Rufinus* should not dare to translate fairly and fully, when he appears to have believ'd, that these Books were really written by *Clement*, the Companion of *Paul* himself. So terrible a thing, even in his Days, was the *Imputation of Heresy*, that the Doctrines of even the Companions of the Apostles, when suspected of that, were to be hidden and conceal'd from the Church of God, for fear of infection: and no wonder, when divinely Inspir'd Books themselves have been reject'd on the same Account; witness the *Revelation of John*, because it asserted the *Millennium*; and the * *Epistle to the Hebrews*, because, among other things not approv'd of, it was not thought Orthodox in the Point before us; † And because the Author says therein, that *Christ was made*, there upon it is not read in the Church says *Philastrius*. Upon the whole, considering the Villany of Corrupters and Interpolators, and the long time of the Power of Antichristianism, and its fore-running Heresies, 'tis well so many uncorrupted Testimonies do still remain of the original Christian Faith in this important Article; which seems to have had more attempts made to corrupt it, by Philosophy and Interpolation, than perhaps any other whatsoever; which is the true occasion of my being so large in my Notes upon it.

* §. 10, 11. p. 521. † Vid. *Rufin. Præf.* p. 485. * Heb. II. 2. † De *Hæret.* C. 40.

But now, that the Reader may have some more Light into this ancient Philosophick Notion, about the Origin of the Son of God; and may be satisfy'd, that it never Pretended to be more than a Philosophick Notion; take *Tertulian's* full Account of it, in his own Words;

They say, indeed, that *Genesis* begins thus in the *Hebrew*, *In the beginning God made to himself a Son.* But supposing that rendering should not hold, there are other Arguments that will; those I mean which are taken from the very Disposition of God, which he made use of before the Creation of the World, until the Generation of the Son. For, before all things, God was alone; being to himself a World, a Place, and every Thing. Alone, I say, because besides himself there was no external Being. Altho' indeed he was not then Alone; for he had with him that which he had of himself, I mean his Reason. For, God is a Rational Being; and Reason was in him first, and so from him came all things. Which Reason is his Understanding; this the *Greeks* call λόγος; by which word we do also express *Sermo*, or Speech, and thence it is, by inaccuracy of Interpretation, grown common among the *Latins* to say, that *Sermo*, or Speech, was in the beginning with God; whereas it would be more proper to say, that Reason is the more ancient and authentick Meaning; because God did not speak from the beginning, but he was Rational before the beginning; and because Speech it self, consisting of Reason, owns her as its Foundation; [or, Substance.] However, 'tis no great matter in which sense we take it. Altho' God had not then sent forth his Speech, and therefore had the same with, and in Reason within himself by silently thinking and ordering with himself what he was about to speak presently. For thinking with his Reason, and ordering all accordingly, he made Reason become Speech; which Reason he treated of by Speech. And that thou mayest the more easily understand this Matter, recollect within thy self before hand, and use that Reason which thou hast from that Image and Similitude of God which thou hast in thy self, as being a rational Creature, not only made by a rational Workman, but animated from his substance. Observe when thou silently discourshest with thy self, that all this is the effect of Reason within thee. Reason still meeting thee in that Discourse, at every motion of thy Thought, and at every pulse of thy Sensation; whatsoever thou thinkest is Speech; whatsoever thou perceivest is Reason: thou canst not but speak it in thy Mind; and whilst thou speakest, thou hast thy inward Speech talking with thee, wherein this Reason is, therewith in thy Thoughts thou talkest; by which, when thou speakest, thou dost think. There is therefore, as it were, a secondary Speech in thee, whereby, when thou thinkest thou speakest; and whereby when

thou speakest thou thinkest; and thy self art another Speech. How much more Emphatically is this acted in God? Whose Image and Likeness thou art accounted; that he should have in himself Reason, when he is silent, and Speech in that Reason. I might therefore on good Grounds have laid this for a Foundation that God was not Alone, even before the Creation of the Universe, as having in himself Reason, and in that Reason Speech; which he might make a second after himself, by an internal Motion. This Power and this Disposition of Divine Sensation is shewed in the Scriptures under the Name of Wisdom. For what can be wiser than the Reason or Speech of God? Hear therefore this Wisdom, as the second Person that was created. First of all, *The Lord created me the beginning of his ways, for his Works: Before he made the Earth, before the Mountains were placed, and before all the Hills did he beget me*: That is, in his own Sensation, creating and begetting. After this consider this Wisdom, as separated and standing by: *When he prepared the Heavens, I was with him, and when above the Winds, he made strong things, which are superior to the Clouds; and when he secur'd the Fountains, which are under the Heaven, I was with him, sitting things together. I was he with whom he rejoiced: I was also every day delighted with his Person.* For, as soon as ever God would bring into their Substances and Sorts those things that he had order'd with his Wisdom, as it takes in both Reason and Speech, he first sent forth his Speech, which had both Reason and Wisdom within it, that all things might be made by the same Person, by whom they were contriv'd and dispos'd; nay, and already made, as to the Sensation which was in God. For this was still wanting to them, that they might be externally known and exhibited in their several Sorts and Substances. Then also did the Word it self therefore assume its Sort and Ornament, Sound and Speech, when God said, *Let there be Light.* This was the compleat Nativity of the Word, while it proceeds from God, being created by him at first in his Thought, under the Name of Wisdom, *The Lord created me the beginning of his ways.* Afterward he was actually begotten, *when he prepared the Heavens I was with him.* After this he makes him his Companion, from whom he proceeded, and was made a Son. *The first begotten,* as begotten before all things; and *the only begotten,* as alone begotten by God in a strict sense from the Womb of his Heart; according to what the Father himself testifies, *My Heart has sent forth a most excellent Word.* To whom afterward, as rejoicing, himself also rejoicing, says in his own Person, *Thou art my Son, this day have I begotten thee.* And *I brought thee before the Morning Star.* So does the Son also in his own Person acknowledge his Father, under the Name of Wisdom *The Lord created me the beginning of his ways, for his Works: Before All the Mountains did he beget me, &c.*

* N. B. Because Bishop Bull pretends, with great Assurance, that the famous Origen was a firm Asserter of the real Eternity of the Son of God, in a different Sense from his Problematical Conjecture about the eternity of the World it self, and quotes a very much suspected Passage out of *Athanasius* to this Purpose (and justly suspected, as so intirely contradicting *Jerom's*, and others Testimonies concerning him) I shall here set down Origen's not Philosophical Conjecture, but certain Faith, in Words from his own undoubted Work, fairly quoted, but not fairly translated by the Bishop.

† For the Son of God, the first born of every Creature, altho' he seems to have been incarnate but very lately, yet is he not therefore a late Being; for the sacred Oracles own him to be the ancientest of all Creatures.

These last Words the Bishop renders thus, to serve his own purpose, *Ancienter than all Creatures*. But the Learned *Spencer*, in his excellent Edition, more faithfully: *The Ancientest of all Creatures*. And which is the truer, or more unprejudic'd rendering of the Words, a very little skill in the Greek Language will enable any one to determine. And that this was really the known Opinion of Origen, will hereafter more fully appear.

N. B. Altho' it was so common to say, that our Saviour was created, yet was it not so common to say he was made, and the Reason is plain, that that Word is very much appropriated by *John* to the subordinate Creation. † *All things were made by him, and without him was not any thing made*. Accordingly, the same Origen, who reckons our Lord among the Creatures, yet is suppos'd in one place not to allow him to be among the things made.

‡ For no one can so know him that is unmade, or, unbegotten, and the first-born of all Nature that was made, in a manner worthy of his Dignity, as his Father that begat him.

Tho' truly, the Series of the reasoning, and Origen's calling our Saviour elsewhere expressly, † *a made God*, makes it pretty plain, that this Quotation has not come uncorrupt to our Hands; but that the privative Particle has been added since his Days, by the Orthodox; and so at first the words were *was made, or begotten*, in direct contradiction to the ordinary reading.

N. B. Because the Orthodox have corrupted so many places in Antiquity which were against them; and lost or dropt so many Books, or

* Defens. Synod. Nicen. Sect. III. C. 3. §. 1. &c. x Contra Celsum. L. V. p. 257. Joh. I. 3. † L. VI. p. 287. ‡ Comment. in Psal. I. Tom. I. p. 38.

parts of them on the same Account, when no such thing appears on the side of the *Arians*; any Testimonies against the Orthodox are more certainly Genuine than any which appear to be against the *Arians*.

N. B. So late as the beginning of the fourth Century it appears, that the Son's proper Coeternity with his Father, was scarcely heard of in the Eastern parts of the Church. So *Arius* in his private Letter to his Friend *Eusebius* of *Nicomedia*, before the Council of Nice, ^b *Eusebius*, thy Brother at *Cæsarea* and *Theodosius*, and *Paulinus*, and *Athanasius*, and *Gregorius*, and *Actius*, and all the Eastern Bishops say, that God existed before his Son, without any beginning; excepting *Philoponius*, and *Hellanicus*, and *Macarins*, who are no better than Uncatechiz'd Hereticks. [*Vid. Method. Conviv. Virg. apud Combefij. p. 112. Just. Ad Diognet. p. 501. See also Sandius's Appendix to his Interpret. Paradox, p. 307.—347.*]

Scholium. Besides the natural Incomprehensibility of the manner of the original Production or Creation of all Beings whatsoever, and so especially of the Son of God, *Irenæus* (who seems to have been the fondest of this Philosophick Eternity of the Son of God, and, if his Greek was as express as the Latin Translation, to have carried it the nearest to a real Eternity of all the Ancients) owns his Generation in a peculiar manner, Unintelligible and Incomprehensible; as it must needs be in that Hypothesis. Hear his Words;

One of the Prophets says, concerning him, *Who shall declare his Generation?* But you, guessing at the manner of his Generation from the Father, and transferring the manner of the Emission of a Man's Word by the Tongue to the Word of God, are justly discover'd from your own Reasonings, that you are neither well acquainted with Matters Humane nor Divine; but being unreasonably puffed up, you say you know the ineffable Mysteries of God.——If then, any one says to us, After what manner is the Son deriv'd from the Father? We say to him, that no one knows the Prolation, or Generation, or Nuncupation, or Adaption, or whatsoever Name any one pleases to call this Generation, which is ineffable; not *Valentinus*, not *Marcion*, not *Saturinus*, not *Basilides*, not Angels, not Archangels, not Principalities, not Powers; but only the Father who begat, and the Son which was begotten. Seeing then his Generation is ineffable, whoever they are that endeavour to describe such Generations and Prolations are not in their right Wits, when they pretend to describe what cannot be describ'd.

Whence we also learn, that the eternal Existence of the Son was esteem'd by *Irenæus*, as prior to his Generation; as 'tis in the rest of

^b Epiphani. Hæres. LXIX. § 6. p. 731. c. L. II. C. 48. p. 176.

the Ancients: And that all this Mystery arose from the leaving the original plain Notion of the Generation or Creation of a Person, for the philosophick Notion of the Generation or Production of a Word, deriv'd probably from some philosophick Reasonings of the old Hereticks.

N. B. That the Word of God, the Son of God, and Jesus Christ are the very same Being or Person, the following Texts and Testimonies will abundantly prove, Luc. I. 31, 32, 33, 35. IK. 10. Job. I. 1, &c. VI. 69. XL. 4. 27. Just. Apol. I. §. 5. p. 10. §. 14. p. 27. §. 18. p. 26. §. 28. p. 40. §. 30. p. 44. §. 31. p. 46. §. 39. p. 62. §. 61. p. 90, 91. §. 68. p. 101. §. 80. p. 118. §. 81. p. 120. §. 82, 83. p. 121, 122, 123. Apol. II. §. 10. p. 26. §. 13. p. 34, 35. Fragm. Spicil. Tom. II §. 1. p. 178. Dial. cum Tryph. p. 251, 311, 340, 348, 354, 355. Theoph. ad Autolyc. L. II. p. 100. Iren. L. I. C. 1. p. 41, 42. L. II C. 41. p. 164. L. III. C. 10. p. 213. C. 18. p. 239. &c. C. 19. p. 243, &c. C. 20. p. 245. L. IV. C. 13, 14. p. 283, &c. C. 40. p. 340. L. V. C. 21. p. 431, &c.

Scholium. Since the Publishing the former Edition of this Book, I have had Occasion to set down so many things of Consequence, as to this head in my *Observations on Dr. Clarke's Scripture Doctrine of the Trinity*, that I shall beg leave of the Reader to repeat them intirely on this Occasion. I Observe,

V. That tho' Dr. Clarke does not properly assert our Saviour's Eternity or Coeternity with the Father; yet is he unwilling directly to disown it. Now here I cannot but note several things as to this important Matter; (1.) That absolute Eternity is one of the known, proper, peculiar Characters of the one unoriginated Being, and of no other; as the Voice of Nature proclaims, and all our old Testimonies confirm. Especially when it appears; (2.) That there is not one direct Proof of any such thing in all the sacred publick Books of our Religion; much less in the old Creeds, or Apostolical Constitutions; nor indeed any pretence for it in any Writer till Philosophy prevail'd in the Church; (3.) That after Philosophy prevail'd, it was never fully asserted by any one Catholick in more than three hundred Years; (for the use of *Eternus* by the Author of the *Recognitions*, and by *Irenaeus*; as well as of *αἰών* by *Clement of Alexandria*, are far from such a full Assertion; since 'tis plain, that the first and third of them own'd him a *Created Being* notwithstanding, whatever the second did; and I believe they never thought then of an *Eternal Creature*.) (4.) All the Handle that was taken to doubt about it seems to have been this, that the Original Books had not expressly told us *how long* before the beginning of the Mosaick Creation Christ was begotten, or

created, by the Father; and that they usually do but mention his *Existence* at or before the *beginning* of the Mosaic Creation. As to which Argument I say, that if it be taken universally, 'tis utterly false; Christ's *Generation* and *Creation* being by *Salomon* in the LXXII. fixt to the very *beginning*, by the same Words that the first Verse of *Genesis* fixes the Creation of the Heaven and Earth to the same time; and that if the Observation were true universally, thereby we might suppose Angels and the other Invisible Creatures, the exact time of whose Production is never set down, to be Eternal or Co-eternal also. (5.) The obvious natural meaning of the two undoubted Words made use of originally in this matter, I mean that Christ was *begotten* and that He was *created* by the Father, does directly contradict this proper Eternity: It being as certain that Children, which are *begotten*, cannot be coeval with their Parents; as it is that Clocks or Watches, which are *made*, cannot be coeval with their Makers; except it be possible to conceive an *Eternal Creation*, or a *Creature coeternal to its Creator*. Which Notion, though wholly unknown, among the old Christians, yet from some Expressions in Dr. Clarke's Books, do I suspect he may think not to be impossible. As for my self, I own that, as far as I can observe, both those Words, *Generation* and *Creation* were ever used originally in direct Opposition to the notion of proper Eternity. (6) Both the Constitutions and Canons of the Apostles give us an Account of one of the Ancient Heresies, part of whose heretical Doctrine was this, that there were Three Beings *co-eternal* to one another. Which makes it utterly impossible for me to come into any such notion. (7.) When in the latter part of the Second Century we find the first Traces of somewhat like this Eternity, 'tis plainly what I call a *Metaphysick*, and not *real* Eternity which was aimed at; 'tis suppos'd prior to Christ's real Generation and Creation, and not *posterior* thereto; and this evidently appears to have been the Philosophick Notion at the Council of Nice it self; all which I have fully shewn elsewhere. (8.) Those Authors that said our Saviour was *always* with the Father, and that the Father was *always* a Father, and so have to some seem'd to imply the Sons real Eternity, used that Word *always* as a Word of *Time*, which began with the World; and not of that *Duration* which was before it; and have by other Words plainly shewed, that they did not believe that real Eternity. Thus the most ancient Author of the *h* Recognitions, who first uses that Language, is express, that *Time* began with the World; and is by all own'd to be against any such Notion of Coeternity. Thus also *Novatian*, who uses it, is express, that the Father was *before* the Son; and this as a necessary consequence from his being his Father: Which was also the almost universal Doctrine of the East at the Council of

† Prov. VIII. 23. & Constit. L. VI. c. 8. p. 336. c. 10. p. 339. Can. XLIX. h L. I. §. 24. p. 492. § 52. p. 498. † De Trinit. c. 31. p. 763.

Nice. Nor do I perceive such Authors as these to have had any notion of a real Co-eternity of our Saviour, *prior* to the Creation, by any of their Expressions of this nature; but a metaphysical notion rather about that Duration, which was before all Creatures, and before all Time; as if it were not to be reckon'd, or were quite incomprehensible by us; contrary to our modern Philosophy in that matter: Which thing supposed, all their Expressions are very accountable; and, I think, are so upon no other Hypothesis whatsoever. *Irenæus* indeed uses such Words without any express Evidence that he disown'd the real Eternity; tho', as he never directly asserts it in other Words, so does he rather intimate, ^m that it was a Metaphysick Eternity before his Generation, which he meant; and of which indeed he was very fond. This, I own, he express'd the most like to one that suppos'd somewhat of a real Eternity of any of the Ancients; especially this is the more remarkable in him on account of his plain avoiding of part of the old Language, that God *created* our Saviour; and substituting other Metaphysical Words in its stead. So that this Notion, of a sort of *real Eternity* of our Saviour, almost wholly stands, at least for Two Centuries, upon a few Passages in *Irenæus*.

Now I cannot persuade my self to go into it upon such Authority; because no Apostle, nor any one that knew an Apostle ever said so; no Eastern Writer then ever said so; no Unphilosophical Writer ever said so; neither himself nor any Body else say so in their Creeds, or Accounts of Doctrines deriv'd from the Apostles; He that said so was a very weak Reasoner, and ventured to argue rashly enough with the Hereticks, instead of the better original way of confuting them rather by Tradition and Scripture: He liv'd in the West, where Antichristianism first began; and he brought in heretical Language into the Church in this matter, as we shall see presently; nay he went in with the corrupt Roman Practice about *Easter*, even against his own Master *Polycarp*, and the Apostles themselves, as is well known. So that I cannot set up a few unsupported Expressions of *Irenæus* alone, were they never so plain, as they are not, against all the other full Evidence of the Christian Doctrine in this matter. I Observe

VI. That tho' Dr. *Clarke* does not assert, ⁿ that our Saviour was *not created*, nor can deny the original Use of the Words *Create* and *Creature*, with the like; yet does he leave too much room for the Reader to suppose that he disapproves of these Words; and that the Term *begotten* seems to him more proper for this Mystery. Now here I must greatly complain that the Doctor has not given us the Evidence that he seems to oppose: He has not set down even all the Words of the sacred Writers hereto relating: He has made an Observation or two to evade the Acknowledgment of this Creation, not over exact; and put an Interpretation or two on some Texts not well sup-

Ported. I shall therefore here both refer the Reader to my own and
 ° *Dr. Clarke's Collections*, that the *Generation* of our Saviour was not
 necessary but voluntary; nay that the Will or good Pleasure of God
 preceded that Generation; and shall actually produce the original Passages
 themselves, for his Creation; and then desire the Reader to judge, whe-
 ther the particular Humour of *Irenæus*, before, and of *Eusebius* after the
 Council of Nice, to avoid one of the undoubted Notions and Words of our
 Religion, be of sufficient Authority to set it aside among impartial Men.

Solomon.] ° The Lord created me, the beginning of his ways, for his
 Works: before the World he founded me: In the beginning, before
 he made the earth, before the Fountains of Water came, before the
 mountains were fastned: he begat me before all the hills.

Son of Sirach.] ° Wisdom hath been created before all things; and
 the understanding of prudence from the beginning of the World.---The
 Lord Created her, &c.

Then the Creator of all things gave me a Commandment, and he
 that Created me caused my Tabernacle to rest. ---He Created me be-
 fore the World began, from the beginning: and I shall not fail to
 the end of the World.

Philo.] ° God Created me the first of his works; and before the
 World began did he found me.

Paul.] ° The First-born of every Creature.

He was faithful to him that Made him?

John.] ° The beginning of the Creation of God. [With a plain
 Allusion to the Text in the *Proverbs*]

Peter.] ° *Peter* in his Preaching says, Know ye therefore that there
 is One God, who made the beginning of all things. ---* There is
 One Unbegotten Being, the Almighty God; and one Being begotten
 before the rest also, by whom all things were made, and without whom
 was nothing at all made.

For there is in reality but one God who made the Beginning [or
 Principle] of all things; meaning his First-born Son. *Peter* writes like
 one that perfectly well understood that Expression, In the beginning,
 [or by the principle.] God made the Heaven and the Earth. Now this
 Person is called Wisdom by all the Prophets.

Hermas.] ° To whom the Messenger reply'd, † Harken. That Holy
 Spirit which was first of all Created, did God place in a Body, wherein
 it should inhabit; that is, in a chosen Body, which pleased him.

Apostles.] ° Concerning Him also spake *Solomon*, as in his Person, The
 Lord Created me, the beginning of his Ways, for his works: before the

° Scripture Doctrine of the Trin. p. 280. &c. a *Prov.* VIII. 22. &c. Sic LXXII.
 Chald. Paraphr. Syrus, Arabis, & vulgat. Antiq. constanter legunt. b *Eccl.* I. 4. 9.
 c *XXIV.* 8. 9. d *Pablo de Temulent.* e *Colos.* I. 15. f *Heb.* III. 2. g *Apoc.* III. 14.
 h *Ap. Clen. Alex. Sc. om.* VI. 6. p. 635. * p. 644. † *Simil.* V. §. 6. p. 105. See
 p. 48. prius. i *Constit. L. V. prius.* c. 20. p. 325.

World he founded me: in the beginning, before he made the earth, before the fountains and waters came, before the Mountains were fastened: he begat me before all the hills.

^k But Eternal, and without Original; — but the only Eternal Being, the all-powerful Being, the God and Father of the Only-begotten, and of the First-born of the whole Creation.

^l That we might come into the Remembrance of that Wisdom which was Created by thee; How He submitted to be made of a Woman on our account, &c.

^m His Only begotten Son, the First-born of the whole Creation, who before the Ages was begotten by the good Pleasure of the Father.

ⁿ Thou didst beget him before all Ages, by thy Will, thy Power, and thy Goodness, without any Instrument, the Only-begotten Son, God the Word, the living Wisdom, the First-born of every Creature.

^o Let us Dedicate our selves and one another to the Eternal God, through that Word which was in the beginning.

^p There is One God Almighty, who has manifested himself by Jesus Christ, his Son, who is his Word; not pronounced but substantial: For he is not the Voice of articulate Speech, but a Substance begotten by the Divine Power.

^q And elsewhere, [he speaks by Solomon,] The Lord Created me, the beginning of his Ways, for his Works: before the World did he found me: and before all the Mountains did he beget me.

Author of the Recognitions. ^r He therefore who had no beginning, that God I have been speaking of, begat the First-born of every Creature. — God therefore begat that which we have learn'd to call the *Workmanship* of God, which we may therefore call a *Being begotten*, and a *Being made*, or by the parallel Names. — And therefore is it, that he is truly and agreeably called a *Being Begotten*, and a *Being Made*, and a *Being Created*, because his Substance is not any thing unbegotten.

Whereas therefore there is but One Unbegotten Being, and One Begotten, the Holy Spirit cannot be called the Son of God, nor his First born: for he was *Made by a Being which was himself Made*.

Justin Martyr ^s To him did the Father speak as the Word declares by Solomon, For in the beginning, before all Creatures, this very Offspring was produc'd by God, which by Solomon is stiled Wisdom.

^t Then said Trypho, Let him be owned by you of the Gentiles as Lord, and Christ, and God, as the Scriptures declare; by you, I say, who have all obtained the name of Christians from him. But for us who are the Worshipers of that God who *Made* him, we stand in no need of such a Confession, nor of such a Worship.

^k Constit. L. VI. c. 11. p. 340. ^l L. VII. c. 26. p. 376. ^m C. 41. p. 385. ⁿ L. VIII. c. 12. p. 399. ^o C. 41. p. 418. ^p Ignat. ad Magnes. § 8. p. 58. ^q Ad Tert. §. 6 p. 107. ^r Recogn. L. III §. 8. p. 520. ^s §. 11. p. 521. ^t Just. Dial. cum Tryph. p. 285. ^u P. 287. See p. 51, 52. prius.

Athenagoras.] * The Prophetick Spirit also agrees to this Account: For, says he, the Lord Created me the beginning of his ways, for his Works.

Tatian.] * God was in the Beginning: But we have receiv'd this Notion, that this Beginning was the Power of the Word. For the Lord of the Universe, being He in whom all things subsist, was alone, if we regard the Creation which was not yet made; but if we regard this, that all the Power of visible and invisible Beings subsisted in him, all things were with him; for with him in metaphysick Existence the Word himself, which was in him, subsisted. Now by his meer Will the Word came forth, but the Word proceeding from him, who did not thereby become empty, became the First-born Word of the Father. Him we know to be the beginning of the World.

† *Melito.*] wrote a Book concerning the Creation and Generation of Christ, now lost.

Irenæus, of the Spirit.] * But because Wisdom, which is the Spirit, was with God before the intire Constitution of things ——— And again, the Lord Created me the beginning of his ways, for his Works: before the World he spounded me: in the beginning, before he made the Earth, before the fountain of Water came, before the Mountains were fastened: he begat me before all the Hills.

Clement of Alexandria.] * Why must I be obliged to declare to you the Mysteries of Wisdom, and the Words of that wise young Man among the Hebrews? The Lord Created me the beginning of his ways for his Works.

† They did not perceive that these things were spoken of the first created Wisdom of God.

He also depresses the Son into the Rank of Creatures, [says † *Photinus of Clement.*]

Tertullian.] * They say indeed that *Genesis* in the Hebrew begins thus; In the beginning God Made himself a Son. But suppose that be not certain, yet other Arguments there are which support my Opinion taken from the Oeconomy of God, in which he was before the Constitution of the World, until the Generation of his Son. For before all things God was alone, &c.

* Harken therefore to Wisdom, as to a Second Person Created. First, we have this, The Lord Created me the Beginning of his Ways, for his Works; before he made the Earth, before the Mountains were fastened; nay, he begat me before all the Hills.

† This is the compleat Nativity of the Word in his Procession from the Father: at first Created by him, so far as thought, under the Name of Wisdom; the Lord Created me the beginning of his Ways.

* Because God is both a Father and a Judge, yet he was not therefore always a Father and a Judge, because he was always God: For he

† *Athenag. Legat.* §. 40. * *Tatian.* §. 7. p. 19. † *Euseb. Hist. Eccl.* L. IV. c. 26. p. 147. † *Iren. L. IV. c. 37.* p. 331. † *Clem. Alex. ad Gent.* p. 32. † *Stron.* §. p. 391. † *Hypotyp. ap. Phot. Biblioth. Cod. 109.* p. 285. † *Advers. Prax.* §. 5. p. 637. † §. 6. p. 637. † §. 7. p. 638. † *Advers. Hemog.* §. 3.

could not be a Father before he had a Son, nor a Judge before there was any Sin. Now there was a Time when there was no Sin, and he had no Son: The former made him a Judge, and the latter a Father. — What other Characteristic is there of God than Eternity? What other Meaning is there of Eternity, than to have always been heretofore, and to continue always in being hereafter, by that great Privilege of no beginning, and no end. If this be a Property of a God, it must be peculiar to God alone, whose Property it is.

For although there be that are called Gods, whether in Heaven or in earth, so far as the Name extends, yet is there but One God the Father, of whom are all things, &c.

God will say, I am the first. And how the first, if matter be coeval with him? For there is no first among coeval and contemporary Beings, &c.

To conclude, as soon as he perceiv'd Wisdom was necessary for the making of the World, he presently creates her, and begets her in himself. The Lord, says Wisdom, Created me the Beginning of his ways, for his Works; before the World he founded me, before he made the Earth; before the Mountains were fastened: he begat me before all Hills.

Origen.] For the Son of God, the First-born of every Creature; altho' he seems to have been incarnate but very lately, yet is he not therefore a late Being; for the Sacred Oracles own him to be the antientest of all Creatures.

The First born of the whole Creation, a Creature, Wisdom. For Wisdom herself says, God Created me the Beginning of his own ways, for his works.

The Son and Holy Ghost are Creatures.

That the Son was made by the Father, and the Spirit by the Son, says Photinus of his opinion.

He supposes him deriv'd from the Substance of the Father; but to be still Created by him, says Epiphanius of him. And again

It was most plainly his Doctrine, that the Son of God is a Creature; and from this bold Attempt about God, you may suppose it was, that he declared the Holy Spirit to be Created also. Yet again.

On this account, when he says he is a *Made God*, 'tis plain he determines that he is but a *Created Being*.

Gregory Thaumaturgus in Basil.] Wherefore you will indeed find there many Expressions, which do now afford the greatest Strength to the Hereticks; such as the Word *Creature*, and that of a *Being Made* by God, and the like.

Novatian.] Before whom there was nothing but the Father. —

§ 4. 8 §. 6. h §. 18. i Orig. Contr. Cels. L. V. p. 257. k Ap. Justinian. Ep. Men. (ex Lib. 4. *ἐκ τῆς ἀρχῆς*) ap. Huet. Origenian. l Ibid. m Phot. Cod. LVIII. Lib. *ἐκ τῆς ἀρχῆς*. n Hæret. 64. §. 4. p. 527. o §. 5. p. 529. p §. 8. p. 531. Gregor. Thaum. ap. Basil Ep. 64. Op. Tom. II. p. 842. r Novat. de Trin. c. 11. 149. c. 31. p. 409.

God the Father therefore is the Ordainer of all things, and their Creator. He alone is without Original, invifible, immense, immortal, eternal, the One God; to whose Greatnefs, or Majesty, or Power, nothing can I don't say be prefer'd, but fo much as compar'd. Of whom, when it pleas'd the Father, the Word, which is his Son, was begotten. Since therefore he was begotten by the Father, he is *always* in the Father. I fay *always* in fuch a Sense only, which fupposes him not Unbegotten, but Begotten. But I reckon he who was before all Time, is to be faid to be *always* in the Father, leaft the Father fhould not be *always* a Father. For the Father is prior to him; fince it muft needs be, that as he is his Father, he muft be prior to him; becaufe it muft needs be, that he who has no Origin muft be before him who has one. He is certainly before all things, but after his Father. — Making a Second Perfon after his Father, as being his Son.

Cyprian. ¹ In the Proverbs of Solomon; The Lord Created me the beginning of his ways, for his Works; before the World he founded me; in the beginning before he made the earth, and before he appointed the Deep, before the Mountains were placed; The Lord begat me before all the Hills. *Paul* alfo fays to the Coloffians, Who is the Image of the invifible God; the First-born of the whole Creation.

Dionysius of Alexandria, in Basil. ² But as to your Queftion about *Dionysius*, I own that a great number of his Books have come to my Hands. — We don't admire every thing that he fays; nay, fome things we intirely difapprove: For this very Man is the firft, as far as we have difcovered, wholaid the Seeds of this present noted Impiety of the Anomceans. — He does not only fuppose a Difference as to their Subfiftences, but a diversity of Subftance, an inferiority of Power, and a difference of Glory.

³ The Arians fay that the blessed *Dionysius* laid the Son of God is a Creature, and a Being made. Yes, he did write fo; we our felves alfo do own that there is fuch an Epiftle of his, fays *Athanasius* of him.

Theognostus in Photius. ⁴ Wherein he affirms, that the Father was to have a Son; but when he fpeaks of that Son, he declares that he is a Creature.

Metbodius. ⁵ The Lord Created me the beginning of his ways, for his works; before the World he founded me. — Wherefore he is the Origin of other Beings, after the Father, who is his own unoriginated Origin.

Laſtantius. ⁶ God — before he fet about the making this World, — produced a Spirit like unto himfelf, who fhould be endowed with the Powers of God the Father. Now after what manner he did this, we will endeavour to fhew in the Fourth Book.

⁷ God therefore, the Contriver and Framers of the World, as we obferv'd in the fecond Book, before he fet about this great Work of making the World begat an Holy and Incorruptible Spirit, which he called

¹ Testim. ad Quirin. L. I. §. 1. p. 31. ² ap. Basil. Ep. 41. ad Max. Op. Tom. 2. p. 802. ³ Achanaf. de Sentent. Dionys. Cp. Tom. I. §. 4. p. 216. ⁴ w Ap. Phot. Cod. 106. p. 279. ⁵ De Creat. p. 345. ⁶ Laſtant. L. II. §. 8. p. 93. ⁷ L. IV. §. 6. p. 200, 201.

his Son. — He, I mean, is the Son of God, who spake by *Solomon*, the wisest of Kings, and one full of the Divine Spirit, as follows: God Created me in the beginning of his ways, for his works; before the World he founded me; in the beginning, before he made the earth, before he appointed the deeps, before the fountains of water came, the World he Lord begat me before all the Hills.

Eusebius.] ^a Concerning God the Word, as concerning that Wisdom which does substantially subsist, and was Created by God before the World began, &c.

^b His Son and Successor *Solomon*, giving us the same Sense in other Language, using the Name of Wisdom, instead of the Word, makes this Declaration, as in her Person — Then he subjoins afterwards, The Lord Created me the beginning of his ways, for his works; before the World he founded me; in the beginning, before he made the earth, before the mountains were fastened, He begat me before all the Hills.

^c He is named the First-born of every Creature, according to that Text, the Lord Created me the beginning of his ways, for his works.

^d But then the Divine Scripture sometimes calls the Son the First-born of every Creature, as in his own Person in that Text, The Lord Created me the beginning of his ways:

Athanasius.] ^e Let them learn to read after a due manner also what is said in the Proverbs, which it self has a right meaning; for 'tis written, the Lord Created me the beginning of his ways, for his works. [This Text is most frequently cited and pretended to be answered by *Athanasius.*]

Upon this View of the ancient Testimonies, we may observe that this Doctrine and Language runs intire from the Days of *Solomon*, by the Son of *Sirach*, and by *Philo* the Jew, to the Writers of the New Testament, *Peter*, *Paul*, *John*, *Hermas*, the Constitutions, in the first Century; and so down to *Ignatius*, the Recognitions, *Justin Martyr*, *Athenagoras*, *Tatian*, and *Melito*, in the second Century; and from all these comes down to *Clement of Alexandria*, *Tertullian*, *Origen*, *Gregory Thaumaturgus*, *Novatian*, *Cyprian*, *Dionysius of Alexandria*, *Theognostus*, and *Methodius* in the Third Century; and even to *Lactantius* and *Eusebius* himself in the Beginning of the Fourth. And we may note withal, that we have no certain Evidence of any that contradicted the same all this Time; nor indeed, that any were so much as doubtful about it, unless it were *Irenæus*, and, as some imagin, *Justin*: Of the former of whom I note, that when he avoided the Words, Create and Creature, he was forced to go contrary to other Christians in his Interpretation of the famous Place in the Proverbs, and to expound that Wisdom Created by God of the Holy Spirit: We may also observe, that the great *Eusebius*, who comply'd so far after the

^a Eclogæ. Prophet. MG. ap. Cave Histor. Literar. Part. II. p. 64, 65. ^b Præp. Evang. L. XI. c. 14. p. 532. See Hist. Eccl. L. I. c. 2. p. 8. ^c Demost. Evang. L. V. c. 1. p. 213. ^d P. 214. Vid. c. 3. p. 221. ^e Orat. 2. Contr. Arian. Op. Tom. I. S. 44. p. 512.

Council of Nice, as rather to omit the Words *Create* and *Creature*, yet did not so *before*: So that his After-omission was not a Sign his Judgment dislik'd, but rather that his Prudence wai'd them at that time. As to *Athanasius*, whose Testimony I have added in the last Place; 'tis not to support this Doctrine or Language by his Authority; for he was the great Promoter of the contrary Heresy; but to shew how universal this Notion and Language was in his Days, and how certainly all Christians interpreted that Text in the Proverbs of our Saviour's *Creation*, when He, in all his terrible Agonies about it, and vain Endeavours to get clear of it, could not but ever own it belong'd to our Saviour; and by consequence, that He by running down that Doctrine and Language, ventur'd to oppose the Dictates of the Holy Spirit of God. For as to that Evasion which He is ever driven to, that this Text belongs not to the original *Creation* of our Lord before the World, but to his *Incarnation* afterward, 'tis so gross, absurd, and ridiculous, that I can hardly believe any Man of Common Sense, much less a Man of the Parts of *Athanasius* could believe himself in such an Exposition. And I beg of those that are Admirers of his Reasoning, to let me see one Christian now in the World so very weak, as in earnest to go into that Interpretation. We must also note, that these Passages still extant for the real *Creation* of our Saviour; considering the sad Losses and Interpolations of those old Books that were against the *Athanasians*, are very many and very plain; especially if we review upon this occasion all the numerous Passages before refer'd to, when the Word *Generation* is us'd; that it was ever own'd to be *voluntary*, after the Will, and Power, and good Pleasure of the Father were presuppos'd, and not from all Eternity; and remember that even the Council of Nice, who durst say a Christ was *not Made*, yet, durst not say he was *not Created*; and that *Eusebius*, who seems to be unwilling after that Council, to use that Word himself, did yet use it *before*; and did certainly not own our Saviour's proper Eternity. And indeed while Dr. Clarke and others do so much depend on the Words *begat* and *begotten*, in distinction from *create* and *creature*, as to our Saviour's Origin before the World, they do this without all Authority from the known Books of the New Testament; wherein 'tis undeniable those Words are not at all directly apply'd to that matter, and while there is some Evidence therein for that use of even the Word *made*, and very good Evidence for that of the Words *create* and *creature* in the same Acceptation. And while the principal Passage in the O'd Testament, whence that Word *begat* seems to have been deriv'd to the first Christians in this Sense, is at least equally full and express as to the Word *create* also; as appears in the foregoing Collection of Texts and Testimonies: which matter

^a See Athanasius convicted of Forgery. ^b See Monfaucon prælimin. in ad Euseb. Comment. in Plotin C. 6.

Therefore I earnestly recommend to his and every good Christian's serious Consideration upon this Occasion. And now upon this whole View, I here appeal to every honest and impartial Reader, who is willing to keep close to Christ's Religion, and the old Christian expressions in these Matters, whether it be not the original Christian Doctrine and Language, that our Saviour was really *Created*, immediately by the Father alone, as all the subordinate Creatures were really *Created* by him immediately; or by the Ministration of the Son? And whether those that are ashamed of this certain Branch of our Religion, and choose rather to follow one or two ancient Christian Philosophers, do not corrupt the Simplicity of the Christian Faith? which Faith yet is such a sacred thing, that no one can use any Disguise or Prevarication about it, but he incurs an Apostolick *Anathema*, and is esteemed as one spoiled by that Philosophy and vain deceit, which the same Apostle assures us, is after the tradition of Men, after the rudiments of the world, and not after Christ. And we must also note here, that the best of the ancient Writers do not, as Dr. Clarke p. 182. *&c.* insinuates, avoid saying, that Christ was *Created* in general; but do so only in the same Sentence that they speak of the ordinary *Creatures* under that Denomination; as it was proper to do, on account of the vast difference there was every way between them; and as the Arians and Eunomians did in another way, with the greatest Exactness; I mean when they said he was *κτίσμα, ὡς ἓν τῷ κτισμένῳ κόσμῳ, ὡς ἓν κτισμένῳ*. A Creature, but not like one of the ordinary *Creatures*: A Being Made, but not like one of the ordinary *Beings* that were Made. This seems the true occasion of that scruple that has arisen, whether our Saviour might be truly said to be *Created* or a *Creature*. The way to cure which is not to lay aside the old Words, and invent new ones of our own; but to use and confine our selves to those old Words; yet withal to take care to use them in the same distinct manner, as they were originally understood by the ancient Christians, and not otherwise. But then, that he is really a *Derivative*, *Begotten*, *Created Being*, in opposition to any proper *Coeternity* with the Father, I take to be very plain in Scripture and Antiquity, and an eminent part of that sacred *Depositum* which Christ and his Apostles delivered to the Church; and which, for the main, was still the Christian Doctrine, especially in all the Eastern Parts, till many Years after the Council of Nice: nay indeed was so known and confess'd a part of it, that Our Lord's *Creation* by the Father, was acknowledg'd in the publick Liturgy of the Jewish Churches; and what was equivalent thereto in that of the Gentiles, during all the first Ages of the Gospel, every Lord's Day, in the Offices for the Lord's Supper; as we learn from the plain Words of the Liturgies of the Apostolical Constitutions already set down. One thing farther deserves here highly to

^b Gal. I. 8. 2. & Colos. II. 8. ^a See p. 66. prior

be consider'd, that Dr. Clarke, who professes to build all on the Scriptures, does yet seem to endeavour to set aside these *Scriptural* Terms *Create* and *Creature*; while himself uses several *Unscriptural* ones of his own in their stead: And that he does this chiefly on the uncertain Authority of *Irenaus*; who, among the four Words made use of by him as to the Origin of our Blessed Saviour, *Prolationem*, *Generationem*, *Nuncupationem*, and *Adapertionem*, has but one of them, that is, of certain and sacred Authority, while the other Three are of uncertain, and human, or rather of heretical Original. I beg of Dr. Clarke to shew us how this Procedure of his is consistent with the main Design, and very Title of his Book. And he well knows, that if ever *Irenaus*, or an *Angel from Heaven* preaches any other Doctrine than we have received from Christ, he is to be accursed. Nor does *Irenaus*' making this Generation of Christ so particularly *unsearchable* and *mysterious* seem to me well grounded; nor indeed other than a Western Prelude, towards that Scholastick Mystery of *Trinity* which the Apostolick Age knew nothing of; which the later Ages have made such a Noise about; and which seems chiefly to have been supported by that misapply'd Text in *Isaiab*, *Who shall declare his generation?* Which none who ever knew an Apostle, as far as I observe, did ever apply to that matter; no more than they did that of *Paul*, *God over all, blessed for ever*, to the Son of God: Both which Texts have since that time been made so useful towards the corrupting of our old Christianity in these matters. One thing farther, I must here note also; That Dr. Clarkeⁿ gives up what I call the *metaphysick Eternity* of our Saviour, before his Generation or Creation, as absurd; which yet has great Authority for its Support; while he seems to allow of somewhat like a real *eternal Generation*, or *Coeternity* with the Father: Which, abating the doubtful Opinion of *Irenaus*, is almost wholly destitute of all antient Authority whatsoever. So easily may the greatest Men be byas'd by the prevailing Opinions of the Age they live in; and so very difficult a thing it is to go exactly by original Evidence, where Prudence, Interest, and the Regards of this World are not utterly discarded before-hand in our Enquiries.

^e Gal. I. 8, 9. ^f Isa. LIII. 8. ^g Rom. IX. 5. See Ignat. ad Tarc. §. 6. h p. 287.
 &c. the word has been used in the same manner by the Jewish Church.

ARTICLE VII.

God the Father by his Word, by his Son, or by Jesus Christ, as his Minister, or Active Instrument at first Created, Made, Order'd, or dispos'd, and still Governs all the subordinate Creatures, visible and invisible.

[*John.*] ^a **A**LL things were made by him; and without him was not any thing made.

The World was made by him.

[*Ephesians.*] ^c To God, who created all things by Jesus Christ.

[*Colossians.*] ^d For by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, dominions, or principalities, or powers, all things were created by him, and for him. And he is before all things, and by him all things consist. See *Constitut. Apostol.* L. VII. C. 41. p. 380. L. VIII. C. p. 391.

[*Hebrews.*] ^e Whom he hath appointed the Heir of all things; by whom also he made the Ages.

Thou, Lord, in the beginning hast laid the Foundation of the earth, and the heavens are the Works of thine hands. They shall perish, but thou remainest: and they all shall wax old, as doth a Garment. And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

[*Peter.*] ^f Who made all things by the Word of his Power; that is, in the mystical sense of his Son.

[*Clement.*] ^h Our Lord Jesus Christ is the Scepter of the Majesty of God.

[*Hermas.*] ⁱ Hearken, says he, The Name of the Son of God is great, and without bounds, and the whole World is supported by it. If then, by I, every Creature of God be supported by his Son, &c.

[*Barnabas*] ^k For had he not come in the Flesh, how should Men have been able to look upon him, that they might be sav'd? Seeing if they behold only the Sun, which was the Work of his Hands, and shall hereafter cease to be, they are not able stedfastly to look against the Rays of it.

^a *Job.* I. 3. ^b *v.* 10. ^c *Eph.* III. 9. ^d *Colos.* I. 16, 17. ^e *Heb.* I. 2. ^f *v.* 10, 11. ^g *Prædic.* Petri apud pag. 12. prius. ^h *Clem.* Ep. I. §. 16. p. 154. ⁱ *Herm.* *mail.* IX. §. 14. p. 116. ^k *Barnab.* §. 5. p. 16.

¹ For thus the Scripture saith concerning us, where it introduceth the Father speaking to the Son; *Let us make Man after our likeness and similitude.*

^m In him, and to him, are all things.

Constitutions.] ^a God was pleased, that he who was the maker of Man and Woman, should be born of a Woman. See L. V. C. 15. p. 319. L. II. C. 36. p. 246. C. 59. p. 268.

^o As being the Creator of Nature, and the Legislator of the Constitution.

^p If therefore the Lord of heaven and earth underwent all his sufferings for us, &c.

^q The Lord in whose hand his breath is.

^r As therefore we believe *Moses*, when he says, *In the beginning God made the heaven and the earth*; and we know that he did not want Matter, but by his Will alone brought those things into being, which Christ was commanded to make, we mean the Heaven, the Earth, the Sea, &c. [largely.]

^t Him therefore do we also preach to you; and declare him to be God the Word, who ministred to his God and Father, for the Creation of the Universe.

^u The Maker of the other Orders, the one Creator and Maker of the several Creatures by Christ; the same their Preserver, and Legislator by him. See C. 19.

^v By whom thou madest all things, and takest care of the whole World. See C. 26. p. 371. L. VIII. C. 16. p. 406. C. 37. p. 416.

^w Who by Christ hast made the whole World; and by him in the beginning didst reduce into order the disorder'd parts.

^x The Creator of the Creation, by a Mediator.

^y Deliver the Works of thy Hands from the Power of the adverse Spirit: [to Christ.] See C. 5.

^z Who didst bring all things out of nothing into being by thy only begotten Son. See C. 37. p. 416. C. 38. p. 417.

Ignatius.] ^a He was really in the Womb, who forms all Men in the Womb.

^b As the Commander of the Lord's Army, and as the disposer of every rational Nature.

^c He made all things, [by the command of the Father.]

^d For it became the Creator not to make use of the ordinary method of Generation, but of one which was surprizing and strange, on account of his being the Creator.

¹ §. 6. p. 19. ^m §. 12. p. 40. ⁿ Constitut. Apostol. I. II. C. 24. p. 234. ^o L. III. C. 9. p. 284. ^p C. 19. p. 289. 290. ^q L. V. C. 4. p. 303. ^r C. 7. p. 308. 309. ^s C. 20. p. 306. ^t L. VI. C. 11. p. 370. ^u L. VII. C. 25. p. 370. ^v C. 34. p. 374. ^w C. 35. p. 375. 376. ^x L. VIII. C. 7. p. 394. ^y C. 12. p. 399. 400. 401. ^z Ignat. ad Trall. §. 10. p. 68. ^a Ad Smyr. §. 8. p. 90. ^b Ad Tars. §. 1. p. 106. ^c Ad Heion. §. 4. p. 115.

Justin.] ^e When in the beginning he created, and set in order things by him.

^f He Names the Word of God, by whom the Heaven, the Earth, and the whole Creation was made; as the Divine Prophecies of Holy Men teach us: To which *Orpheus* himself, when he had been in *Egypt*, did in part give ear, and thence understood, that the whole Creation was made by the Word of God, &c.

^g Ministring to that God who was over the World ——— as also from his ministring to his Father's Will, &c.

^h For this is he by whom the Father made the Heaven, and the Earth and by whom he will renew them.

Tatian.] ⁱ For the heavenly Word ——— made Man an Image of his Immortality. ——— The Word therefore became the Creator of Angels, before the making of Men.

Theophilus.] ^k He had this Word subservient in the Creation of his Creatures, and by him did he make all things. He is called the Principality, because he Governs, and has Dominion over all things that are created by him. He therefore being the Spirit of God, and the Principality, and Wisdom, and the Power of the most High, he descended upon the Prophets, and by them spake those things which concern the making of the World, and all the rest that they say. For the Prophets were not when the World was made; but that Wisdom which was in him, the Wisdom of God, and his holy Word, which is ever with him. Wherefore he thus also speaks by the Prophet *Solomon*, when he prepared the Heaven, I was with him, and when he fixed the foundations of the Earth, I was with him fitting things together, &c.

^l But his Word, by whom he made all things. See L. I. p. 74; L. II. p. 93, 96.

Athenagoras.] ^m Him that made all things by that Word which proceeded from him.

Of whom the Universe was made by his Word, and was set in order and upheld.

ⁿ But the Son of God is the Word of the Father, both in idea and in reality; for through him and by him all things were made.

^o But we mean the multitude of Angels, and ministring Spirits, whom God, the maker and Creator of the World, by that Word which proceeded from him, dispos'd and order'd to be about the Elements, and the Heavens, and the World, and the Things that are therein, and the good order of them all.

Irenaeus.] ^p For *John*, when he preached one God Almighty, and one only begotten Christ, by whom, he saith, all things were made, calls him the Son of God, him the only begotten, him the maker of

^e *Just. Apol. II. §. 6. p. 14.* ^f *Paranet. §. 15, p. 79.* ^g *Dialog. cum Tryph. p. 28.* ^h *p. 340.* ⁱ *Tatian. §. 10. p. 25, 26.* ^k *Theoph. ad Autol. L. II, p. 88, 89.* ^l *p. 100.* ^m *Athenag. Legat. §. 5. p. 21, 22.* ⁿ *§. 9, p. 37, 39.* ^o *§. 10. p. 41.* ^p *Iren. L. I. C. 1. §. 19, p. 41.*

all things, him the true light enlightening every Man, him the maker of the World, him that came unto his own, &c.

^a But whereas we hold to the Rule of Truth, that is, that there is One God Almighty, who made all things by his Word, and fitted things and made them, that from things that were not, all things might exist, as says the Scripture. For, By the Word of the Lord were the Heavens fixed, and all their Host, by the Spirit of his Mouth. All things were made by him, and without him was nothing made. (Now out of all things, there was nothing omitted, but the Father made all things by him, whether they be visible, or invisible; whether they be temporal, for a certain Dispensation, or eternal;) and all things did he make, not by Angels, nor by any Powers divided from his Will; for the God of all things stands in need of no Beings whatsoever; but by his Word and Spirit does he make, and order, and govern all things, and gives Being to all things. See L. H. C. 46. p. 172. C. 55. p. 184, 185.

^b But it will not appear at all probable to those that know how the God of all things stands in need of no Being,——and created and made all things by his Word, not standing in need of Angels, as his Assistants, towards those things that were made, nor any Power exceedingly inferior to him, and ignorant of the Father.——But all things that were made, did he make by his unwearied Word. For this is peculiar to the supereminent Majesty of God, not to stand in need of other Instruments for the Creation of those things that are made; and his own Word is fit and sufficient for the Formation of all things, &c.

^c Indeed they have not seen him; yet are all things subject to the Name of our Lord.

^d Believing in one God, the framer of Heaven and Earth, and of all things that are therein, by Christ Jesus, the Son of God.

^e For not only the Devil, but no Being of those which are made, and are in subjection, can be compar'd to the Word of God, by whom all things were made, who is our Lord Jesus Christ. For indeed, whether they be Angels, or Archangels, or Thrones, or Dominions, they were created and made from that God who is over all by his Word. Certainly *John* did so declare; for when he had said, concerning the Word of God, that he was in the Father, he adds, All things were made by him, and without him nothing was made, &c. [See the like Passages in *Irenaeus* most frequently, C. 11. p. 218 C. 16. p. 238. C. 20. p. 245. C. 31. p. 295. C. 40. p. 267. L. IV. C. 37. p. 330, 331. C. 41. p. 340. C. 52. p. 355. L. V. C. 15. p. 423. C. 18. p. 427, 428.]

N. B. If any are so over-curious as to have a mind to know the distinct parts of the Supreme God, the Father of all things; of

^a C. 19. p. 93. r L. H. C. 2. p. 117. ^b C. 5. p. 123. ^c L. III. C. 4. p. 206. ^d C. 8. p. 212.

his Word, or Son, and of the Blessed Spirit also in the Creation, and primary Disposition of the World; and would know to which of them in particular, the proper Creation of the Matter of the Universe, *out of nothing*, is to be ascrib'd. I answer, That to be sure the *highest* and *primary* Part must belong to the *highest* and *primary* Cause and Author of all things; to the great God, *the Father Almighty, the Maker of Heaven and Earth*, in the most proper and peculiar Sense; [whence he alone is the most solemnly styl'd the Creator, in distinction from the Son and Spirit; who are the Redeemer and Sanctifier of the World:] and the lower and ministerial Parts must certainly belong to the Son and Spirit; the former in the *higher* Rank ministering to his Father, the first Cause of all things; from whom alone himself is deriv'd: And the latter in the *lower* Rank, ministering to both the Father and the Son; from both whom he is deriv'd, as we shall see hereafter. Since these two Divine and Sacred, but Inferior and Subordinate Beings, are ever *subservient*, in their several Stations and Offices, to the Supreme God, in all things; as the Scripture and Antiquity do unanimously agree; which will also hereafter appear. But then, as to a proper Creation, *ex nihilo, out of nothing*, in the modern, strict Sense, let us be more sure of the thing it self, e'er we are too solicitous after the manner and Author of it. For I doubt 'tis a thing quite beyond humane Reason and Comprehension. Not that I in the least deny the proper Creation, either of material or spiritual Substances *out of nothing*, as we now speak; but think it a very *probable Opinion* in Philosophy. But since Philosophical Opinions in such Points, are far from *Demonstrations*; since we are now enquiring after *Revealed Truths* in Religion, not Notions deriv'd from *Natural Knowledge*; and since our only Guides here, the Scripture, and ancient Writers, hardly speak directly to this Question, but are content to express themselves generally of a Creation *ἐκ οὐρανῶν, out of things that were not*; or, as * Paul speaks, *οὐκ ἐκ παλαιότητος, viz. out of things which did not appear*, that is, that when originally there was neither Sun, nor Moon, nor Animals in being, they were some way produc'd, or came into Being by the Power of the Almighty; I think 'tis the safest, and most intelligible way, when we speak of the Creation, to mean *such a Production* of things only; and not to engage our selves in Notions and Controversies utterly beyond the reach of humane, perhaps of all created Understandings; and with which the Primitive Christians seem, for a considerable time, not at all to have concern'd themselves.

Vid. Justin ad Diogn. p. 498, 499. Method. de Creatis, p. 344. See also Sandius Interpretat. Paradox. upon Job. 1. 3. and Append. p. 307—; 356.

ARTICLE VIII.

Jesus Christ, *the Word, and Son of God is a Divine Being, or Person, far Inferior to his Father in Nature, Attributes and Perfections.*

N. B. **B**Y *Nature* I do only mean in general the Foundation of the Properties, what ever it be; just as we commonly say, the *Nature* of an *Angel*, or however, of a *Throne* or *Dominion*, is superior to that of a *Man*; and the *Nature* of a *Man* superior to that of a *Brute*; without pretending to know the absolute *Substance*, or *Essence* of any of them; because we observe higher and nobler Attributes, Powers, and Perfections in the one sort, than in the other.

Matthew.] ^a Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven.

^b He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me, See *Mar.* IX. 37. *Luc.* IX. 48. *Mat.* XIX. 16, 17. and *Job.* XIII. 20.

^c But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no Man your Father upon the Earth, for one is your Father, which is in Heaven.

^d But of that day and hour knoweth no one, no not the Angels of Heaven, but my Father only.

Mark.] ^e But of that day and hour knoweth no one, no not the Angels which are in heaven, neither the Son, but the Father.

Luke.] ^f He that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. See *Constitut. Apost.* L. II. C. 20. p. 22.

John.] ^g But Jesus answer'd them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his own Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever the Father doth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that him-

^a *Matt.* VII. 21. ^b *IX.* 40. ^c *XXIII.* 8, 9. ^d *XXIV.* 36. ^e *Mar.* XIII. 32. ^f *Luc.* X. 16. ^g *John.* V. 17.—20.

self doth; and he will shew him greater Works than these, that ye may marvel.

^h And they shall never perish, neither shall any one pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Fathers hand.

ⁱ The *Jews* answer'd him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a Man, makest thy self God. Jesus answer'd them, Is it not written in your Law, I said ye are Gods? If he called them Gods unto whom the Word of God came; (and the Scripture cannot be broken;) say ye of him whom the Father hath sanctified, and sent into the World, thou blasphemest, because I said, I am the Son of God?

N. B. In these fifth and tenth Chapters of *St. John*, our Saviour's Adversaries put so unfair a Construction upon his Words and Actions, as if he claim'd properly to be God, or equal to God, or to *act originally as God*. In both Chapters he plainly denies any such Pretensions. He owns his Dependance on God, and that all his great Power and Authority was deriv'd from him. He argues, that if he had call'd himself God, or, a God, as he did not, yet in the Language of Scripture that would not have imply'd any such claim at all; since that Appellation is there allow'd to much inferior Persons; much less that it could do so when he only call'd himself the *Son of God*. Seeming indeed all along to acknowledge, that it had been *blasphemy*, if, in the highest and properest Sense, he had made himself *the great God*, or, *equal to him*. Which Matter therefore will deserve the serious Consideration of our modern Trinitarians, who call him *ὁ μὲν ἄριστος Θεός*, *the supreme God*; * and declare that he is so exactly equal to the Father, as to be *without any difference, or inequality*.

^k Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me.

^l Verily, verily I say unto you, he that believeth on me, the works which I do, shall he do also; and greater works than these shall he do, because I go unto my Father.

^m Ye have heard, that I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: For my Father is greater than I.

N. B. When our Saviour so expressly assures us in *Matthew* and *Mark*, that he did *not know the Day of Judgment*, and that *no Being but his Father knew it*; which Texts are quoted and confirm'd by *Irenæus* and *Tertullian* themselves, (who yet say as high things of

^h X. 28, 29; ⁱ v. 33.—36. * Proper Preface for Trinity Sunday. ^k XIII. 20. ^l XIV. 12. ^m v. 28.

our Saviour, as any others so early,) which we shall observe presently: And when our Saviour again expressly assures us in *John*, that *his Father is greater than he*; which Text is more than once quoted, and confirmed by * *Origen*, as we have already seen; I wonder with what Face our Moderns can so directly, and flatly, contradict our Saviour's Words, as to say, that really he was *not ignorant* of the Day of Judgment; and that his Father is *not greater* than he, but *only equal* to him. This is not to *interpret* Scripture, but to *oppose* and *contradict* it. And till Texts full as plain, and express, and as well confirm'd from Antiquity, can be produc'd for our Saviour's *absolute Omniscience*, and *Equality* to his Father, I shall esteem the contrary Doctrines, so plainly asserted by our Saviour himself, for the true original Christian Doctrines in these Matters; and beg of my Brethren to consider how they will another Day justify such an open Contradiction to their Lord and Master; and if this be not *Antichristianism*, or Opposition to Christ, what can deserve such an Appellation? But if any say, they *can answer* these Texts, as plain as they are; I reply, that plain Texts of Scripture are not to be *answer'd*, but *believ'd* by us; especially when they contain no other than the express Words of our Saviour himself, and are not contradicted by any other in the whole Bible; nay, are very often fully confirmed by them. See *Sandius Interpretat. Paradox.* upon this Verse, and upon *John XX. 17.*

Acts.] * It is not for you to know the times or seasons, which the Father has put in his own Power.

1 Corinthians.] * But I would have you know, that the head of every Man is Christ; and the head of the Woman is the Man; and the head of Christ is God.

Galatians.] † Ye received me as an Angel of God, as Christ Jesus.

N. B. This Comparison and Preference of our Saviour to Angels here, and in the first Chapter to the *Hebrews*, seems to me a strong Argument that he is an Inferior Being, produc'd by the Supreme God; and not the Supreme God himself, or equal to him. Which is still more confirm'd by his being styl'd the † *Fellow* and *Brother* of even Angels and Men themselves. Are these Expressions of the Sacred Writers *Indications of the Omnipotent God himself*? Or, can we suppose the Authors of them, when they use such Comparisons, to have thought so? I confess this seems to me next to impossible. As to the famous Text *Philip II. 6, 7.* see the fourth Article foregoing.

* Pag. 7. prius. n. *Act. I. 7.* o. *1 Cor. XI. 3.* P. *Gal. IV. 14.* † *Matt. XXVIII. 10.* *Heb. I. 9. II. 11. Job. XX. 17. Rom. VIII. 29.*

¶ To him that overcometh will I grant to sit with me in my throne ; even as I also overcame, and am sat down with my Father in his throne.

N. B. Our Saviour's Reception into his Father's Throne in the *Apocalypse* *, and the consequent Doxologies and Hymns, seem the most plausible Arguments for a kind of Equality that are in the whole New Testament ; yet do we see by this Text, that by the like Inference we may prove the equality of the Saints to our Saviour himself, in his future Kingdom. So very weak are all those pretended Characters of the Son's Equality to his Father ; which himself was so far from ever assuming, that 'twas hardly possible to give greater marks of Dependence, Inferiority, and Obedience than he did upon all imaginable Occasions, as we shall see presently more at large. Nay his Subordination begins to be so very plain, that Bp. † Bull himself, and our last Convocation do, in good measure, not only grant it, but earnestly plead for it ; tho' that Doctrine has been commonly esteemed as a branch of *Arianism* for about these 1300 years together ; and is still look'd upon as such by no small part of those who call themselves the Orthodox in the present Age.

Clement.] ‡ This is the way, beloved, in which we may find our Saviour, even Jesus Christ, the High-Priest of all our Offerings, the Defender and Helper of our Weakness. By him we look up to the highest Heavens, and behold, as in a Glass, his spotless and most excellent Visage ; by him are the Eyes of our Hearts opened ; by him our foolish and darkned Understanding rejoiceth to behold his wonderful Light ; by him would God have us to taste the Knowledge of Immortality : Who being the brightness of his Glory, is by so much greater than the Angels, as he has by inheritance obtain'd a more excellent Name than they, &c.

N. B. These were the sober Expressions concerning our Saviour in the Apostolical Times. But how ill they suit with later Notions, we may learn from Photius, who thus curbs Clement for his mean Characters here given to our Saviour. Hear his Words,

¶ One may also blame him on these Accounts.———Thirdly, that he calls our Lord Jesus an High-Priest and Defender only ; without making use of more Divine and Magnificent Expressions concerning him.

Tho' truly the illustrious Hugo Grotius justly took this plain and unphilosophical Language for a great mark of the Antiquity and Genuine-ness and Authority of this present Epistle.

* Apoc. III. 21. * Apoc. V. † Defens. Fil. Nicæn. Sect. IV. ‡ Clem. Ep. I. §. 35. p. 167. † Cod. 126. p. 305.

† Because he speaks of Christ, not in Platonick Language, as the later Christians do, but with a plain Simplicity, and as the Apostle Paul used to speak.

Constitutions.] † Let the Bishop preside over you, as one honour'd with the Authority of God: Which he is to exercise over the Clergy, and by which he is to govern all the People. But let the Deacon minister to him, as Christ does to his Father; and let him serve him unblameably in all things, as Christ does nothing of himself, but does always those things that please his Father. See C. 30. p. 243.

‡ And let the Deacon refer all things to the Bishop, as Christ does to his Father. But let him order such things as he is able by himself, receiving Power from the Bishop; as the Lord did from his Father the Power of Creation, and of Providence.

Ignatius.] † I think you happy who so depend on him as the Church does on the Lord Jesus, and the Lord does on his God and Father.

‡ To one Jesus Christ, the High Priest of the unbegotten God.

§ But do ye reverence them, as Jesus Christ, whose place they supply; as also the Bishop is the Representative of the Father of all things.

¶ The sublimity of the Spirit, the Kingdom of the Lord, and above all, the incomparable Majesty of Almighty God.

‡ Not because himself was not able to preserve it; but because he rejoic'd in the super-eminence of the Father; [therefore did he pray to him for them.]

§ Some [Hereticks] say, that he is the God over all.

¶ And that he himself is not the God over all, but his Son, &c.

Polycarp.] † Being subject to the Presbyters and Deacons, as unto God and Christ.

‡ Now the God and Father of our Lord Jesus Christ, and he himself, who is our everlasting High-Priest, the Son of God, even Jesus Christ, build you up in Faith, &c.

Justin.] † The Word demonstrates: besides whom we know no Governor most absolute, and most righteous, next to that God who begat him.

‡ For in this Point they suppose we are mad; saying, that we give the second place after the immutable and eternal God and Father of all things, to a crucify'd Man; they being indeed ignorant of the Mystery concerning him.

‡ But the first Power after the Father of all things, and the Lord God, is his Son, the Word.

‡ And that God calls him his Son, and has promis'd that he will subdue all his Enemies under him. And how the Demons endeavour to

† Ep. ad Bignon. apud Coreler, p. 131. ‡ Constitut. L. II. C. 26. p. 239. w C. 44. p. 253. x Ignat. ad Eph. §. 5. p. 47. y Ad Magnes. §. 7. p. 58. z Ad Trall. §. 3. p. 64. a §. 5. p. 65. b Ad Smyrn. §. 7. p. 90. c Ad Tarf. §. 2. p. 106. d §. 5. p. 106. e Polycarp. ad Philip. §. 5. p. 186. f §. 12. p. 189. g Just. Apol. I §. 13. p. 21. h §. 16. p. 24. i §. 41. p. 66. k §. 51. p. 79.

avoid, as far as they are able, the Power of the Father of all things, the Lord God, and that of Christ himself.

¹ That Power which is after the primary God. — The second place is for that Word which is from God; and the third for the Spirit.

² Those that bring the Person to be baptiz'd to the laver do only make use of this Name of the *Father* of the Universe, and the Lord God. For as to a proper *Name* for the ineffable God, no one can pronounce such a thing. But if any one is so hardy as to say there is such a Name, he is distracted with intolerable Madness. — And into the Name of Jesus Christ, who was crucify'd under *Pontius Pilate*, &c. See *Apol. II. §. 6. p. 14.*

³ Seeing they glorified God, even the Father, the maker of the Universe, and declared that Christ which was deriv'd from him was his Son.

⁴ Ye have slain the just one, and his Prophets before him; and at present those that place their hope on him, and you reject him that sent him, God Almighty, the maker of the Universe. See p. 275, 276, 277, 357, 358.

⁵ And Jesus declares, he was to be saved by him; not boasting that he could do any thing by his own Power. For he did the same while he was upon Earth. See p. 329, 330.

Melito. ⁶ We are Worshipers of the only God, who is before all things, and over all things, and over Christ himself, who was truly God the Word before the World began.

Athenagoras. ⁷ When we say God the Father, and God the Son, and the Holy Spirit, and shew their difference in order.

Irenaeus. ⁸ But you are unreasonably puff'd up, and boldly say, that you know the ineffable Mysteries of God. Whereas even our Lord himself, the Son of God, confess'd that the Father alone knew the Day and Hour of the Judgment; saying plainly, of that Day and Hour knoweth no one, neither the Son, but the Father only. If therefore the Son was not ashamed to refer the knowledge of that Day to his Father, but said what was true; neither are we ashamed to leave those things which in Disputes are too hard for us, to God; for no one is above his Master.

⁹ We ought therefore to leave this Knowledge to God, as our Lord does that of the Hour and Day of Judgment. For if any one desires to know the Reason why the Father, who Communicates in all things to his Son, is yet declared by our Lord, to know alone the Hour and Day, he will at present be able to find out no Answer more suitable, nor more proper, nor less dangerous than this; (on account, I mean, that our Lord is the only true Teacher;) that we hence learn from himself that the Father is above all. For, says he, the Father is greater

than

¹ §. 77. p. 114. ² §. 80. p. 117, 118. ³ Dial. cum Tryph. P. 225. ⁴ p. 234. PP. 248. ⁵ Melito, pag. 69. prius. ⁶ Athenag. Legat. §. 16. p. 40. ⁷ Iren. L. II. C. 48. ⁸ 176. ⁹ C. 49. p. 177, 178.

than J. See L. III. C. 6. p. 208, 209, 210. *Recognit. L. X. §. 14. p. 585. Tertull. advers. Prax. C. 14. p. 645. C. 26. p. 658.*

He bestows it upon Mankind by his Son; the Incomprehensible Being by one that is Comprehensible: The Invisible Being by one that is Visible.

An invisible Being was made Visible; an Incomprehensible Being was made Comprehensible; an Impassible Being was made Passible; and the Word was made Man.

N. B. *Irenæus* and the Ancients always esteemed God the Father *Invisible, Impassible, and Incomprehensible*; absolutely and immutably so. But the Son of God, in his Divine Nature alone indeed *Invisible, Impassible, and Incomprehensible*, but made *Visible, Passible, and Comprehensible* by his Incarnation; as is most evident in the first Ages.

The Son performs the good pleasure of the Father. For the Father sends, but the Son is sent, and comes to us: And as to the Father, who is, with regard to us, *Invisible and Unlimited*, his own Word knows him. And being ineffable yet he discovers him to us. And again, The Father alone knows his Word, &c.

'Tis therefore impossible to know God in his full Magnitude; for 'tis impossible that the Father should be measur'd. — Nor any other Being besides the Lord's Word: Nor any Power far remote from the Father of the Universe. For God did not want their Assistance for the making those things which he had determin'd should be made; as if he had not Hands of his own. For his Word and Wisdom, his Son and Spirit, by whom, and in whom he made all things freely and spontaneously are ever with him.

So is one God the Father demonstrated, who is *over all, and through all, and in all*. The Father truly is *over all*, and he is the Head of Christ. But the Son is *through all*, and he is the Head of the Church. And the Spirit is *in us all*, and he is the living Water which the Lord gives to those that rightly believe that there is *one Father who is over all, and through all, and in us all*. [Since *Irenæus* look'd upon the Son and Spirit as the *Hands or Instruments* of the Father, 'tis no great wonder that he thus paraphras'd the Words of *St. Paul*.]

The Elders who were the Disciples of the Apostles say, that this is the Appointment and Disposition of those that are saved; and that they must go on to Perfection by such Degrees; and so by the Spirit ascend to the Son; and by the Son ascend to the Father. See Artic. I. and II. before.

N. B. If any Impartial Man does but observe in what an exalted and distinguishing Manner, and with what Divine and Solemn Epithets

^a L. III. C. 11. p. 219. ^w C. 18. p. 241. ^x L. IV. C. 14. p. 500, 322. ^y C. 37. p. 330. ^z L. V. C. 18. p. 427, 428. ^a C. 26. p. 461.

the Ancients still speak of the *Supreme God the Father*, if compar'd with the manner of their speaking of, and the Characters they give to the Son of God, he will need no other Arguments to determine his Judgment in the Article before us: Nor will he be under the least Temptation to suppose, that those first Christians had a Notion of the Son's being the *same God* with the *great Creator of all things*; or of his being in any respect equal to him.

N. B. That our Saviour is $\delta\mu\omicron\upsilon\sigma\iota\varsigma$ (or $\delta\mu\omicron\upsilon\sigma\iota\varsigma$) *Consubstantial*; of the *same* (or indeed of a *like Substance*) with his Father, are so late Notions that the two first Centuries give us no manner of occasion of discoursing of them. It was some time e'er Christians us'd to speak of the *Substance* of God at all; and when *Justin Martyr* introduces a Platonick speaking of it, he allows the word *Substance* to belong to Creatures, but says, the Supreme God is $\epsilon\pi\epsilon\chi\epsilon\iota\tau\alpha\ \pi\alpha\upsilon\sigma\iota\varsigma\ \epsilon\iota\varsigma\ \epsilon\iota\varsigma$, *beyond, or above all Substance*. * The first Author quoted by Bishop Bull, who, as he supposes, directly asserts, that our Saviour is $\delta\mu\omicron\upsilon\sigma\iota\varsigma$ $\tau\omicron\upsilon\ \pi\alpha\tau\epsilon\rho\omicron\varsigma$, *Consubstantial with the Father*, is a very sorry one, a Platonick, or Platonico-Christian Philosopher, who counterfeited a Dialogue under the Name of † *Mercurius Trismegistus*, which is now extant, and call'd *Parmander*. But this is a Mistake; for that Author asserts, not that the Father and the Word were $\delta\mu\omicron\upsilon\sigma\iota\varsigma$, but that the $\Lambda\omicron\gamma$ and the $\Nu\varsigma$ $\epsilon\gamma\kappa\epsilon\mu\epsilon\tau\omicron\varsigma$ were so. Tho' perhaps from such a philosophick fancy the Application of that Word, to the Father and Son, might be deriv'd. However 'tis plain, and own'd by Bishop Bull, that the first use of this Word among Christians appears only among the ancient Hereticks; tho' he fancies, without all manner of Authority, that they had it from the Church. Which Supposition is very unjust and injudicious at the same time. *Tertullian* indeed the *Montanist*, who directly asserted, that there was a duration when God was *not Father, and had not a Son*, did yet venture to philosophize at a strange rate about the Trinity; and said there was || *Una substantia in tribus coherentibus, One Substance in the three conjoin'd Beings*. But how *Tertullian* came to know so much, without the least pretence to Divine Revelation, or Apostolical Tradition, I do not understand. Tho' indeed he did not mean as the Moderns do: And the Church was wiser at that time than to follow such his extravagant Notions in this Matter. Nay, what is exceeding remarkable, himself owns, that such notions and Expressions as he ventur'd upon, were disapprov'd and frown'd by the greatest part of Christians; nay that they look'd on them as inconsistent with the fundamental Doctrine of the Gospel, the belief of *One God*. Hear his own Words on this Occasion,

* Di. l. cum Typh. p. 221. See Sandius Omiffa post Append. Interpr. Paradox. Parmand. p. 1. Defens. Synod. Nicen. Sect. II. C. 1. § 2. || Adv. Maxicam C. 12. 643.

All the simpler sort of Christians, not to style them foolish and childish, (which are always the greatest part;) because the Rule of Faith it self supposes us to renounce the multitude of heathen Gods and to believe in the one true God alone; they not understanding this one God is to be taken as including this Dispensation, are mightily affrighted at this Dispensation; for they suppose that this Number and Disposition of the Trinity is a Division of the Unity. — They therefore boast that we do now preach three Gods; but pretend that they are the Worshipers of only One.

However, it seems by Epiphanius, that this Word *ὁμοούσιος*, * *Consubstantial*, was so sacred and necessary to the Christian Religion, that without it no Heresie could be confuted: *ὅθεν καὶ τὸ ὁμολογεῖν ὁμοούσιον πάντων αἰρέσεων ἐ δύναται ἢ ἐλεγεῖν*. Unless we confess the *Consubstantiality* we can never confute any of the Heresies. After a while the Philosophick Reasonings of some had gone so far as to occasion the word *ὁμοούσιος*, *Consubstantial*, to be offer'd to the Church, at the famous Council of *Antioch*, † compos'd of seventy Bishops, about A. D. 264. when they met to condemn *Paulus Samosatenus*. This Council, as all confess, directly rejected it, and accordingly in all those Eastern Parts the Church long continued the purity of the Faith, without Corruption in this Matter. But about the same time *Dionysius*, the Bishop of *Rome*, as *Athanasius* tells us, was zealous for it; and when *Dionysius* of *Alexandria* had said, that our Saviour was a *Creature*, and therefore far inferior to the Supreme God, the Bishop of *Rome*, if we can believe *Athanasius*, receiv'd Accusations against him in a Synod of his own; and gave him such a Reprimand and Admonition as humbled the aged Bishop, and brought him to a Submission; to a *Vindication*, or *Recantation* rather of what he had said: Wherein yet he could not deny but that the word *ὁμοούσιος*, being no where in Scripture, stuck with him still: And he hop'd that he might be excus'd therein: Tho' indeed this whole Story seems to be no better than a Forgery of *Athanasius*. After this we hear nothing of this Word, I think, till the Council of *Nice*; when, by a particular Accident, it came to be establish'd, without any careful Examination, or the producing of ancient Testimonies to support it withal: The most that *Eusebius* himself, (who knew more of such Matters than all the rest of the Council put together,) could say for it, after he had been oblig'd to sign the *Nicene Creed*, wherein it was contain'd, much against his Will, was this, *ὅτι καὶ παλαιῶν*, some of the *Ancients* had us'd it before them. But the particular Accident upon which this famous Article of Faith depended, was this; *Eusebius*, Bishop of *Nicomedia*, had intimated in a certain Letter of his, that *ὁμοούσιος* was a Word which he and his Friends particularly abhor'd, and look'd upon as exceeding contrary

* Advers. Prax. C. 3. p. 635. * Hæres. IXXIX. §. 79. p. 757. † Vide Cl. Bull. de fide. Fid. Nicæn. Sect. II. C. 1. §. 2. & Basil. Epist. CCC. Tom. II. p. 199.

to the Christian Doctrine. The Council having gotten this Letter, and being in a great ferment against *Arius* and his Party, without any Examination at all that appears, excepting what *Eusebius's* Opposition oblig'd them to, resolv'd to do the business of the *Arians* at once, and to put such a distinguishing Word into their Creed, as should certainly cut them off from the Church. And hence this famous *Shibboleth* has been ever since a main Article of the Christian Faith; and it has been more safe and harmless to doubt of almost any other Doctrines of Christianity, never so expressly contain'd in Scripture, than of this additional term of Art introduc'd in such a manner in the fourth Age of the Church. That this last Circumstance, or Occasion of the Establishment of the *ὁμοούσιος* is true, take the Authority of *Ambrose*, the famous Bishop of *Milan*; who speaks of it with great Pleasure and Satisfaction, in these Words.

‘If, says *Eusebius* in his Epistle, we confess Christ to be the true Son of God, and uncreated, we begin to own, that he is *Consubstantial* with the Father. Hence it was that the *Nicene* Fathers took occasion to insert that word into their Creed; because they saw their Adversaries were affrighted at it. That so they might cut off the Head of that wicked Heresie with that very Sword which was drawn by the Hereticks themselves.

God have Mercy upon his Church, and preserve it from such Occasions of new Articles of Faith any more! Those who are for *Philosophy* in these Matters, may do as they please: But sure Articles of Faith ought to be taken out of the sacred Scriptures, or at least to have the Approbation and Consent of the most Primitive Fathers; neither of which can in the least be here pretended to by any. Accordingly I must own, as to my self, that whatever my Philosophick Opinions be, this *ὁμοούσιος* is no Article of my Faith, nor, by the Grace of God, ever shall be. *To the Law and to the Testimony. If they speak not according to this Word, it is because there is no Light in them.*

N. B. Since it appears by the foregoing Account that *Tertullian* was the beginner, and probably *Dionysius* of *Rome* the grand promoter of the *ὁμοούσιος*; and that thence it came by degrees into the Church, it will be worth our while to observe how *Tertullian's* Philosophy came to spread to *Rome*. Now this we may thus Conjecture at. The Heretick *Praxeas*, as appears by *Tertullian's* own Account, was in great Reputation at *Rome*, with *Victor* or *Zephyrinus*, the Bishop. [So little infallible was that See even in the second Century] He maintain'd the Father and the Son to be one and the same Being, or Person. *Tertullian* confuted him so thoroughly, that it probably sunk his Reputation, and his Heresie both; at least at *Rome*. But at the same time *Tertullian* asserted that the Son was made out of a part of the Substance of the Father.

c De Fide. L. III, C. 7. p. 159. Op. Tom. IV. Vid. Epiphani. Hæres. LXIX. §. 70. p. 97. § 14. VIII. 20. d Advers. Prax. C. 2. p. 634.

This Doctrine, broach'd by so great a Man as *Tertullian*, who by writing against the old Hereticks was become as it were a Standard of Orthodoxy, gain'd ground in the *West*, especially at *Rome*; and became as is very probable, the foundation of the *Opusculum* there: that so this preliminary *Antichristian* Corruption, as well as the others afterward might have *Antichristian Rome* for its Mother also.

N. B. Let us Observe by the way here the judicious Opinion of the great *Eusebius* concerning such New and *Unscriptural* Articles of Faith.

^a The Anathema which follows that Creed which was drawn up by them, we thought might, without much Reluctance, be comply'd with; because it forbids Men to use *Unscriptural* Expressions; from whence almost all the Confusions and Disorders of the Churches have arisen.

N. B. But let us now see how long the Original Doctrine concerning the intire *Inferiority* of the Son to the Father continued in the Church: And that will appear to have been till the very fourth Century it self. Hear an unsuspected witness, I mean that very *Alexander*, Bishop of *Alexandria*, who Excommunicated *Arius*, and gave occasion to the Council of *Nice* it self. His Words are these;

^c Those who are unskillful are ignorant how mighty a distance there is between the unbegotten Father, and those rational and irrational Creatures which were created by him out of nothing; between whom the Only Begotten is a middle Nature; whereby the Father of God the Word made all things out of nothing; and which it self was begotten from the Father.

Where, by the By, we may also Note, that whatever private Reasons set *Alexander* against *Arius* afterwards, *himself* had originally all along preached muchwhat the same Doctrine to the People; as the Presbyters and Deacons of his own Church over and over tell him to his face, in their Letter to him, before the Council of *Nice*, still extant; which it will be worth the Reader's while to peruse upon this Occasion.

N. B. Because this Letter of the Presbyters and Deacons on the side of *Arius* to *Alexander*, is so Authentick, and of such great Consequence, I shall here transcribe it at large for the Reader's Satisfaction.

The Presbyters and Deacons to the Blessed Father, our Bishop *Alexander*, send Greeting in the Lord.

^a Socrat. Hist. Eccles. L. I. C. 8. p. 26, 27. Theodorit. L. I. C. 12 p. 39. ^c Epist. Alex. apud Theodorit. Hist. Eccl. L. I. C. 4, p. 16, 17.

Our Faith, which we have receiv'd from our Forefathers, and which Blessed Father, we have learn'd from you also, is this. We own but one God, who is alone Unbegotten, who is alone Eternal, who is alone without beginning, who is alone the true God, who alone has Immortality, who alone is Wise, who alone is Good, who alone is the Potentate, who is the Judge, the Orderer and Disposer of all Things: Immutable and Unalterable, Righteous and Good, the God of the Law, and the Prophets, and of the New Covenant; who begot his only begotten Son before the World began: By whom he made the Ages and the Universe. Begat him, we mean, not in appearance only, but reality; giving him his subsistence by his own Will; the Immutable, and Unalterable, and Perfect Creature of God, but not as one of the ordinary Creatures: A Being begotten by him, but not as one of the ordinary Beings which were begotten. Not that this Being begotten was an Emanation, as was the Doctrine of *Valentinus*; nor, as *Manichæus* supposed, is the Being begotten a Consubstantial part of the Father: Nor, as *Sabellius*, who divided the Unity, and call'd him both Son and Father: Nor, as *Hieracas*, Light from a Light, or as one Lamp divided into two: Nor as one that before was, yet afterward was begotten or created into a Son. As even you your self, Blessed Father, in the midst of the Church, and in the Assembly of the Clergy, have frequently rejected those who introduc'd these Opinions. But, as we say, that he was created by the Will of God before Time, and before the World began; and that he received his Life, and his Being, and all his Glory from the Father. For the Father, when he made himself Lord of all things, did not deprive himself of any thing which he has in himself, without being begotten. For he is the Fountain of all things. Wherefore there are three Substances, and God himself, who is the cause of all things, is alone without beginning. But the Son being begotten by the Father before time, and created and founded before the World began, was not before he was begotten; but he alone as begotten before time by the Father, did really subsist; for he is not eternal, or coeternal, or unbegotten as the Father is; nor has he his existence together with the Father, as some say, who after a sort introduce two unbegotten Principles; but God is so before all things as the only Being, and the beginning of all things. Wherefore he is before his Son, as we have learn'd from you, when you have preach'd in the midst of the Church. In as much therefore as he has his Being, and all his Glory, and his Life from God; and all things are deliver'd to him, thence is God his Origin and Governor; for he governs him as his God, and as being prior to him. But if that Ex-

^f Apud Athanas. De Synod. Arim & Seleuc. Op. Vol. E. p. 885, 886. & Epiphani. Hæres. LXX. §. 7. p. 732, 733.

pression, *from him*; and that, *From the Womb*; and that, *I came out from the Father, and come*; are understood as implying his being a Consubstantial part of him, as an Emanation; the Father, is a compound Being, capable of Division, and Mutable; and indeed, according to them, a Body: and so, as far as their Notions extend; the Incorporeal God is liable to Corporeal Affections.

N. B. This Account of *Alexander's* Inclination originally to the *Arian* Notions is, in some measure, confirm'd by *Sozomen's* Account of the origin of this Dispute and Quarrel between him and *Arius*, in these Words;

Arius being a subtle Disputant, (for he was said to have been no stranger to those Sciences,) fell into absurd Expressions; inasmuch that he ventur'd first to say in the Church, what none durst say before him, that the Son of God was made out of nothing; and that he once was not; and that by the freedom of his Will he was capable both of Vice and Vertue: That he is a Creature, and the Workmanship of God: And many other things which you may suppose one that maintained such Opinions, as he, proceeding in Subtilties and nice Questions, would say. But some taking hold of the Expressions complain'd of *Alexander*, as not acting as became him in his suffering such Novelties. But he answered, that it were better to allow liberty of Disputation to both Parties in disputable Points, that he might not seem to quash their Controversie by Violence, but to end it by reasonable Methods. So he sat as Judge, together with his Clergy, and brought both Parties to a Disputation. Now, as it usually happens in such verbal Controversies, each party strove for Victory. And *Arius* stood to what he had said; but the others affirm'd, that the Son was Consubstantial and Coeternal to the Father. And when there was a second Assembly, those that had mov'd the Questions could not agree one with another. Nay, while the Dispute seem'd to be doubtful, *Alexander* himself at the first was in great Difficulty: Sometimes commending one side, and sometimes another; till at last he yielded to those that affirm'd the Son was Consubstantial and Coeternal; and commanded *Arius* to be of the same Opinion, and to leave his contrary Expressions. But when he could not perswade him, nay, while many of the Bishops and of the Clergy thought that *Arius* was in the right, he Excommunicated him, and those of the Clergy also who agreed with him in his Doctrine.

N. B. When the Nature and Attributes of the Son of God were first own'd as properly equal to those of the Father in the Christian Church, 'tis hard exactly to determine. To be sure it was not till a considerable time after the Council of Nice, when * *Ephrem*, the Syrian, was first zealous for it; for tho' the Foundations of this Doctrine were then

ld, by the admission of the *apostol*, yet was not the Doctrine it self fully own'd; but the Son was still esteem'd in great measure *Inferior* to the Father, during a great part, at the least, of the fourth Century of the Church: To say nothing of the great, sometimes greatest part of the Church, which all along oppos'd the Introduction of such Novelty, and which was never suppress'd till Antichristian Tyranny became too great for Opposition; and at length entirely establish'd a most compleat System of these sort of Corruptions, I mean the famous Creed of *Vigilius Thapsitanus*, or *Tapsensis*, as he is commonly call'd; which alas! is not yet cast out of the Reform'd Churches themselves! *Pudet hac opprobria Nobis & dici potuisse, & non potuisse refelli!*

N. B That the Reader may the better trace the rise of modern *Antichristianism* and *Heresie* at *Rome*, from those many *Antichrists* or *Heresicks*, which arose in the first times of the Gospel; and which, as * *John* intimates, were to unite in the grand *Antichrist* himself; take the following *Chronological Table* of the Time and Circumstances when those old Hereticks came to *Rome*; their common Rendezvous; when they spread their Heresies there; and what mighty success they soon had in that City. The Testimonies for all which particulars are cited in the Larger Edition.

- I. About A. D. 63 or 64, *Simon Magus* was driven from *Cæsarea* by *Peter* to *Rome*; and tho' upon God's Judgment on him by *Peter*, some stop was put to his Heresie; yet did it still continue; and himself had a Statue erected for him afterward, as a God.
- II. About A. D. 66. *Menander*, or his followers, were condemned by *Linus*, Bp. of *Rome*; and Excommunicated. So that this Heretick must also have so early spread his Heresie in that City.
- III. About A. D. 75. *Ebion* spread his *Socinian* Heresie at *Rome*.
- IV. About A. D. 80. *Marcus*, or *Marcion* the Elder, being vanquish'd by *John* and his Presbyters, and driven from *Ephesus*, went to *Rome*, and spread his Heresie there, and was there condemn'd by *Clement*, Bishop of *Rome*.
- V. About A. D. 128. *Valentinus*, came to *Rome*. He grew famous in a little time, and continued spreading his Heresie there for 20 Years together. He seems first to have settled that famous *Heretical School* or *University*, which by degrees Corrupted the Church of *Rome*; and thereby introduc'd *Antichristianism* and *Heresie*. The Succession of Hereticks there was thus, according to Bishop *Pearson*; (1.) *Valentinus*. (2.) *Secundus*. (3.) *Eusebius*. (4.) *Ptolemæus*. (5.) *Colarbasus*. (6.) *Heracleon*. (7.) *Cerdo*. (8.) *Marcion*. (9.) *Lucian*. (10.) *Apelles*, Probably all Masters of this School, one after another; or, rather of several under Contemporary Schools

- of the same Nature, from about *A. D.* 128. till *A. D.* 140. or 150. For,
- VI.** About the same Year *A. D.* 128. *Cerdon* came to *Rome*; and after some time, if not immediately, spread his Heresie there also; and had there a more famous Successor: For
- VII.** About, or rather exactly at *A. D.* 130. *Marcion*, *Cerdon*'s Scholar, came to *Rome*, out of *Pontus*: And put in to be Bishop of *Rome*, or at least one of prime Authority there. But being rejected, brake out openly into his Heresie, and propagated it at *Rome*, for many years afterwards.
- VIII.** About *A. D.* 150. *Marcellina*, one of the *Carpocratians*, came to *Rome*, and spread that Heresie there; and had a great Number of Profelytes: and at this time the Name and Heresie of the *Gnosticks* were known at *Rome* also.
- IX.** About *A. D.* 160. *Marcus*, the Magician spread his Heresie in the *West*; and at the *Rhodanus* in *Gaul* deceived many, especially of the Noble Women.
- X.** About *A. D.* 165. *Blasius* and *Florinus* the Hereticks spread their new Doctrines at *Rome*; which are suppos'd to be deriv'd from the *Valentinians*; and had there a great number of Profelytes.
- XI.** About *A. D.* 190. *Theodotus* of *Byzantium*, and his Scholars, *Aclepiodotus* and *Theodotus*, jun. spread their *Samosatenian*, *Pborinian* or *Socinian* Heresie at *Rome* also.
- XII.** About *A. D.* 195. *Praxeas* the Heretick introduces his [*Sabellian*] Heresie into *Rome*; and is in great esteem with Pope *Victor*, or *Zephyrinus* there; who had before favour'd the *Montanists* also.
- XIII.** About *A. D.* 200. *Tertullian* wrote against the other Hereticks, and even against *Praxeas*; but himself venturing upon Metaphysick Notions from the Heresies of *Basilides* and *Valentinus*, propagated his *Tertullian* Heresie, or mixture of ancient Heresies, in the *West*, and at *Rome*; especially after he fell into the other Heresie of *Montanus* also.
- XIV.** About *A. D.* 256. Pope *Stephen* determin'd for the validity of the Baptism of all the Hereticks; and pleaded ancient *Roman* Tradition for it, against the contrary Tradition of the rest of the Christian World, deriv'd from the Apostles themselves. So early, and so much Interest had those Hereticks gain'd at *Rome* by the middle of even the third Century; nay, if their pretence of immemorial Tradition be true, much sooner, in the second Century it self.
- XV.** About *A. D.* 260 if *Arbanasius* say true, Pope *Dionysius* embraced and propagated the *Opinion*. [a Word us'd by the *Valentinians*; and first apply'd to a like Matter by the Counterfeit *Hermes Trismegistus*, as we have already observ'd.] He call'd *Dionysius* of *Alexandria* to an Account for opposing it, at the very same time that the Council of *Antioch* rejected it. And from hence probably is to be dated this fatal Heresie; which, as an unknown Author many Years after observes, *Like Darkness overspread the whole World*.

World, and which was first establish'd by the Council of Nice; Tho' it was many Years e'er it could subdue the Christian Church. Nor indeed was it fully settled till plain *Romish* Antichristian Tyranny and Idolatry over-bore all before it, in the later Centuries.

N. B. If any wonder that I seem to believe, that the famous Statue at Rome, mention'd by the *Recognitions*, *Justin Martyr*, *Tertullian*, and *Eusebius*, as dedicated to *Simon Magus* was real, and not mistaken by them; I shall give the Reader the Inscription at large, which was dug up at Rome in the days of Pope Gregory XIII. and leave it to his Judgment, whether *Justin* and the rest were so ignorant as to mistake this for that other to *Simon Magus*, SIMONI DEO SANCTO.

SEMONI SANGO DEO FIDIO SACRUM.

SEXTUS POMPEIUS S P F COL MESSIANUS

QUINQUENNALIS DECUR. BIDENTALIS DONUM DEDIT.

The Critics must think themselves very sagacious when they pretend to contradict so certain a piece of History, as is that of *Simon Magus's* Statue at Rome, because near the same place there was also some Monument to *Semo Sanguis*, one of the Heathen Deities. But a few ancient Testimonies are worth a great number of Critical Conjectures as to such a Matter of Fact as this is.

N. B. 'Tis here well worth our Observation how unfairly the modern Writers of Controversie alledge a few separate Expressions of the Ancients; and putting a novel sense upon them oppose them to more numerous Testimonies out of the same Authors on the other side. Thus *Clemens Alexandrinus* once, in his juvenile Writings said, that the Son was *Æquidivus*, made equal to his Father; or intrusted with the plenitude of his Divine Power. This single Oratorical Expression is to be set against all those others in him, which assure us, that *Clemens* thought him Inferior, and Subordinate to, and really Created by the Supreme God. Thus also *Tertullian* uses a few parallel Expressions also, *he equals, is equal to, compar'd with God*, and these are to be set against his most plain and numerous Expressions, that the Son was but as a part to the whole; as a ray of Light to the Sun; that the Father is greater than he; that he was plainly Ignorant of the Day of Judgment; and that, as to his real Existence, it reached no higher than a little before the Foundation of the World. Thus also *Clemens* dates our Saviour's origin from a period without time, and without beginning, i. e. in the ancient style before the beginning of the World, or of Time, and no more. Yet are these Expressions suppos'd a Demonstration, that he believ'd the real Coeternity of the Son with the Father; whereas 'tis most evident, that he believ'd him only the first of the Beings which the Father created,

created, according to the constant original Doctrine of the Christian Church in that Matter. *Vid. Cyprian Epist. LXXIII. p. 206.*

ARTICLE IX.

Accordingly Jesus Christ, the Word and Son of God was very frequently sent by the Supreme God the Father, in the ancient Ages; and again more apparently at his Incarnation; as his Servant, his Vicegerent, and Minister into the World.

Mark.] ^a **W**Hosoever shall receive me, receiveth not me, but him that sent me. See *Luc. IX. 48. Job. III. 17. V. 23, 24; 36, 37. VI. 29. Eccl. 37. VII. 33. VIII. 16, 18. IX. 4. X. 36. XIII. 20. XIV. 24. XV. 21. XVI. 5. 30. 1 Job. IV. 10.*

John.] ^b Rabbi, we know that thou art a teacher come from God; for no one can do these Miracles that thou dost, except God be with him.

^c He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.

^d My Doctrine is not mine, but his that sent me. If any Man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self. He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Ye both know me, and ye know whence I am; and I am not come of my self; but he that sent me is true; whom ye know not. But I know him; for I am from him, and he hath sent me.

^e He that sent me is true; and I speak to the World those things which I have heard of him.

^f He that sent me is with me. The Father hath not left me alone; for I do always those things that please him.

^g If God were your Father ye would love me; for I proceeded forth, and came from God; for I am not come of my self, but he sent me.

^h He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me.

^a *Mar. IX. 37. b Job. III. 2. c v. 33, 34. d VII. 16, 17, 18. e v. 28, 29. f VIII. 26. g v. 29. h v. 42. i XII. 44, 45.*

* I have not spoken of my self; but the Father which sent me he gave me a commandment, both what I should say, and what I should speak: And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak.

¹ Ye have believed that I came out from God. I came out from the Father, and am come into the world. Again, I leave the world, and go to the Father. See XVII. throughout.

John.] ^m We have seen, and do testify, that the Father sent the Son to be the Saviour of the World.

Christ.] ⁿ As for what thou hast written unto me, that I should come to thee; it is necessary that all those things for which I was sent, should be fulfilled by me in this place; and that having fulfilled them, I should be received up to him that sent me.

Thaddæus.] ^o And concerning the Advent of Jesus, how it was; and concerning his mission, and for what cause he was sent by the Father.

Clement.] ^p The Apostles have preached to us from our Lord Jesus Christ. Jesus Christ from God. Christ therefore was sent by God, the Apostles by Christ. So both were orderly done according to the Will of God.

Justin.] ^q Ye reject that God which sent him, the Almighty, and maker of the Universe.

^r From one God, who both made the world, and formed us, and contains all things, and orders them, did the only begotten son come to us.

But why so large in a known Case? See Article XIII. hereafter.

ARTICLE X.

He was also ever intirely subordinate and obedient to his Father, and ministred to his good Pleasure in all things.

Matthew.] ^a **B**UT to sit on my right hand, and on my left, it is not mine to give, excepting to those for whom it is prepared by my Father. See XXVI. 39, 42, 44. *Mar.* XIV. 36, 39. *Luc.* XXII. 42-

^k v. 49, 50. ^l XVI. 27, 28. ^m *I Joh.* IV. 14. ⁿ *Christ. Epist. ad Abgar. Spicil. Tom. I. p. 7.* ^o *Thad. Spicil. Tom. I. p. 11.* ^p *Chm. Ep. I. §. 42. p. 170.* ^q *Just. Dial. cum Tryph. p. 234.* ^r *Idem ap. Iren. I. IV. C. 14. p. 300.* ^a *Mat. XX. 23.*

John.] ^b Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

^c I seek not mine own will, but the will of the Father which sent me.

^d I came down from heaven, not to do mine own will, but the will of him that sent me. See v. 39, 40. VIII. 29. 55.

^e As the Father gave me commandment, even so I do.

^f If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. See XVIII. 11.

Hebrews.] ^g Altho' he were a Son, yet learned he obedience by the things which he suffered.

Thaddæus.] ^h Our Lord and God Jesus Christ fulfilled the Will of his Father; and when he had fulfilled it, he was taken up to his Father.

Constitutions.] ⁱ Let the Deacon minister to him, as Christ does to his Father; and let him serve him unblameably in all things, as Christ does nothing of himself, but does always those things that please his Father. See C. 27 p. 240. C. 30. p. 243. L. V. C. 5. p. 303.

^k He brought those things into being which Christ was commanded to make.

^l Our Lord and God Jesus Christ, who in all things ministered to thee his God and Father, both in thy various Creation, and in thy suitable Providence.

Ignatius.] ^m For Jesus Christ does in all things according to the Will of his Father; as himself somewhere saith, I do always those things that please him.

ⁿ The Lord does nothing without the Father; for, says he, I can of mine own self do nothing.

^o Be subject to your Bishop, and to one another, as Christ was to his Father.

^p Do you all follow your Bishop, as Christ Jesus did his Father.

Justin.] ^q But him that is according to his will, being God, and his Son, and an Angel, from his ministering to his good pleasure.

Irenæus.] ^r Our Lord compleated all those things that were before determin'd by the Father, in that order, at that time, and at that hour, when they were fore determin'd; being ever one and the same Being, rich and abundant; because he was subservient to the rich and abundant Will of his Father.

^s The Son in his Ministration to the Father compleats all things, from the beginning to the end.

^t For the Son reveals the Father to all to whom the Father would be reveal'd. Neither can any one know God without the good plea-

^b *Job.* IV. 34. ^c V. 30. ^d VI. 38. ^e XIV. 31. ^f XV. 101. ^g *Heb.* V. 8. ^h *Thadd.* *Spicileg.* Tom. I. p. 10. ⁱ *Constitut.* *Apostol.* L. II. C. 26. p. 239. ^k L. V. C. 7. p. 307. ^l L. VIII. C. 12. p. 402. ^m *Ignat.* *Ad Eph.* §. 3. p. 47. ⁿ *Ad Magnes.* §. 7. p. 58. ^o §. 13. p. 62. ^p *Ad Smyrn.* §. 8. p. 90. ^q *Just.* *Dial. cum Tryph.* p. 357. ^r *Iren.* L. III. C. 18. p. 242. ^s L. IV. C. 14. p. 302. ^t C. 16. p. 303.

sure of the Father; nor without the Administration of the Son.

* For his Offspring and his Figuration minister to him in all his Works; that is, the Son and Holy Spirit; his Word and Wisdom; to whom all the Angels are subservient and subject. See C. 37. p. 333. L V. C. 15. p. 423.

But what need of more Testimonies in a known Case? See however *Sandius Interpret. Paradox. Append.* p. 360. — 371.

ARTICLE XI.

He also did frequently Pray to, and Praise, and Trust in the Supreme God, as his Lord, his God, and Father; and still Intercedes to him in Heaven for his Church and People here on Earth.

Matthew.] ^a **A**T that time Jesus answered and said, I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. See XIV. 19. XV. 36. XIX. 13. XXVI. 26, 27, 36, 44, 53. Mar. VIII. 6, 7. Luc. IX. 16. 18. X. 21. XI. 1. XXII. 17, 19. *Joh.* VI. 23. *1 Cor.* XI. 24.

^b He went up into a mountain apart to pray. See Mar. I. 35. VI. 46. Luc. V. 16. VI. 12. IX. 28, 29.

^c And he went a little farther, and fell on his face, and prayed, saying, My Father, If it be possible let this cup pass from me. Nevertheless, not as I will, but as thou wilt. — He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. See Mar. XIV. 35. — 39. Luc. XXII. 40. — 45.

^d He trusted in God; let him deliver him if he will have him, See *Psal.* XXII. 9. *Heb.* II. 13.

^e Eli, Eli, Lama Sabachthani; That is to say, My God, My God, why hast thou forsaken me? See *Psal.* XXII. 1. Mar. XV. 34.

Joh. ^f I honour my Father.

^g And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me, and I knew that thou hearest me always; But because of the people which stand by, I said it, that they may believe that thou hast sent me.

^a C. 17. p. 303. ^a Mar. XI. 25, 26. ^b XIV. 23. ^c XXVI. 39, 42. ^d XXVII. 43. ^e V. 46. ^f *Joh.* VIII. 49. ^g XI. 41, 42.

^h Now is my soul troubled; and what shall I say? Father save me from this hour? but for this cause came I unto this hour. Father, glorifie thy name, &c.

ⁱ I will pray the Father, and he shall give you another Comforter. See XVII. throughout.

^k He said unto them, I ascend unto my Father, and your Father, and to my God, and your God.

Romans.] ^l Who is even at the right hand of God; who also maketh intercession for us.

2 Corinthians.] ^m The God and Father of our Lord Jesus Christ. See XI. 31. *Eph.* I. 3. 17. *Colos.* I. 3. *Apoc.* III. 12. *Constitut. Apostol.* L. I. C. 8. p. 207. L. II. C. 20. p. 227. L. V. C. 20. p. 326. L. VI. C. 11. p. 340. L. VII. and VIII. very frequently.

Hebrews.] ⁿ Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows. See *Psal.* XLV. 7.

^o Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death; and was heard in that he feared.

^p Seeing he ever liveth to make intercession for them. See IX. 24. *Joh.* II. 1. *Ed. Just. Dialog. cum Tryph.* p. 357, 358. But enough in a clear Case.

A R T I C L E XII.

He also own'd that all his *Knowledge, Power, Authority, Revelations, Doctrine, and Miracles* were deriv'd from, and given him by the Father; and still did all so as might ultimately tend to the *Glory* of his Father.

Matthew.] ^a **A**LL Things are delivered to me by my Father. See XII. 30. *Luc.* X. 22.

^b For the Son of Man will come in the Glory of his Father, &c. *Mar.* VIII. 38.

^c But to sit on my right Hand and on my left is not mine to give; except to those for whom it is prepared by my Father. See *Mar.* X. 40.

^d XII. 27. 28. ^e XIV. 16. ^f XX. 17. ^g *Rom.* VIII. 34. ^h *2 Cor.* I. 3. ⁱ *Hab.* L. 9. ^j *V.* 7. ^k *VII.* 25. ^l *Mat.* XI. 27. ^m *XVI.* 27. ⁿ *XX.* 23.

^a All Power is given unto me in Heaven and in Earth.

[*Luke.*] ^a I also do appoint unto you a Kingdom, even as my Father hath appointed unto me.

[*John.*] ^a The Father loveth the Son, and hath given all things into his Hand. See *Job.* V. 19. &c. XIII. 7. *Apoc.* II. 27.

^a For as the Father hath Life in himself, so hath he given to the Son to have Life in himself. He hath given him Authority also to execute Judgment, because he is the Son of Man. See v. 43. 45.

^b All that the Father giveth me shall come to me.

ⁱ As the Living Father hath sent me, and I live on account of the Father, he that eateth me, even he shall live on my Account.

^t My Doctrine is not mine, but his that sent me. If any Man will do his Will He shall know of the Doctrine, whether it be of God, or whether I speak of my self. He that speaketh from himself seeketh his own Glory. But he that seeketh his Glory that sent him the same is true, and there is no Unrighteousness in him. *Rom.* XV. 6, 7.

ⁱ And I speak to the World those things which I have heard of him.

^m I do nothing of my self; but as the Father hath taught me I speak these things. See v. 38. 40.

^a I seek not mine own Glory. See v. 54. XIII. 31, 32. See also X. 17, 18, 25, 32, 37, 38. XII. 28, 49, 50. XV. 15. XVI. 14, 15.

^o The Words that I speak unto you I speak not of my self: But the Father that dwelleth in me he doth the Works. See XVII. throughout.

[*Acts.*] ^p Approved of God among you by Miracles, Wonders, and Signs, which God did by him in the midst of you.

[*2 Corinthians.*] ^a For all the Promises of God in him are Yea, and in him Amen; to the Glory of God, by us.

[*Philip.*] ^t Being filled with the Fruits of Righteousness, which are by Jesus Christ, unto the Glory and Praise of God.

ⁱ And that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

[*1 Peter.*] ^t That God in all things may be glorified, through Jesus Christ.

^a The Revelation of Jesus Christ, which God gave unto him.

See *Constitut. Apostol.* L. II. C. 44. p. 253. L. V. C. 7. p. 306. C. 10. p. 325. L. VIII. C. 13. p. 404. *Ignat. Ad Eph.* §. 9. p. 49. *Iust. Dialog. cum Tryph.* p. 247. 328. 358. *Iren.* L. I. C. 2. p. 45. L. II. C. 6. p. 208. C. 12. p. 229. col. 1. lin. 22. L. IV. C. 37. p. 331.

That needs more?

XXVIII. 18. ^e *Luc.* XXII. 29. ^f *Job.* III. 35. ^g V. 26, 27. ^h VI. 37. ⁱ v. 57. VII. 16, 17. 18. ^j VIII. 26. ^k v. 28. ^l v. 50. ^m XIV. 10. ⁿ *Act.* II. 22. ^o *Cor.* I. 20. ^p *Philip.* I. 11. ^q II. 31. ^r *1 Pet.* IV. 4. ^s *Apoc.* I. 1.

N. B.

N. B. *Eusebius*, who was so great a Master of the original Book of our Religion, is so full and clear concerning this Inferiority and Subordination of the Son, and the other Propositions depending on it, that I cannot forbear transcribing one or two Passages from him upon this Occasion; and desire the Learned Dr. *Cave* to reconcile it to his Assertion that *Eusebius* was no *Arian*, if he can.

▼ But if they be afraid lest we seem by any means to preach two Gods, let them know that while the Son is confess'd to be God, by us; yet is there but One God. He I mean who alone is without beginning, and unbegotten, who has his Divinity of himself, and is the Author to the Son himself, both of his Existence, and of his existing in so great Dignity; by whom the Son himself owns that he lives when he plainly says, As the living Father hath sent me, and I live on account of the Father, and, As the Father hath life in himself, so hath he given to the Son to have life in himself. Wherefore he teaches us, that the Father is our God, and his God, when he says, I return unto my Father and your Father, to my God and your God. And the great Apostle teaches us, that God is the head of the Son, and the Son the head of the Church, saying, But the head of Christ is God. Besides, speaking of the Son, And he gave him to be head over all things for the Church, which is his Body; wherefore he is the Governor of the Church, and its Head; but the head of him is the Father. This is the One God, the Father of the only begotten, and the only head of Christ himself. Where there is therefore one Origin and Head, how can there be two Gods? Is not He alone such who has no one above him, nor reckons any other for his Author? Who is possess'd of a proper, unoriginated, and unbegotten Divinity, with Monarchical Power; and communicates to the Son out of his own Divinity and Life? who makes all that he has to exist, who sends him, who commands him, who lays Injunctions upon him, who teaches him, who delivers all things to him, who gives him Glory, who exalts him so highly, who declares him to be the King of the Universe, who commits all Judgment to him, and requires all of us to obey him: who commands him to retain the Throne which is at the Right Hand of his Majesty, when he speaks to him, and says, Sit thou on my Right Hand. He that on all these Accounts is the God of the Son himself also: In Obedience to whom his only begotten Son made himself of no Reputation, and humbled himself, when he took the Form of a Servant, and became obedient even unto Death: To whose Commands he is obedient; to whom he returns thanks; whom he teaches us to esteem to be the only true God; and confesses to be greater than himself: Whom also, besides all this, he would have us all know

to be his God: Whom on Account of his thus glorifying his own Father, the Father in way of requital does again glorify, and declares him to be our Lord, and Saviour, and God of the Universe, and one that sits down with him in the Throne of His Kingdom. Which things the Church of God is instructed in; and does therefore think it fit to acknowledge him for her God, and Lord, and Saviour, and the only begotten Son of the Supreme God; and to call no other begotten Being God; and owns him alone as God. Whom alone the Father begat of himself; as himself assures us by *Solomon*, saying, before the Mountains were fastened, before all the Hills did he beget me; mystically signifying by these Mountains and Hills, the Divine Powers which are above the World.

See *Monfaucon's Preliminary Dissertation to Eusebius* on the *Palms*, Chapter the Sixth. And the same *Eusebius* says thus, a little after.

For I do always those things that please him. Observe exactly the Expression *always*, for, says he, 'tis not only at Present, when I am a Man upon Earth, and speak through the Flesh, that I do the things that please my Father; but *always*. Nay he affirms that he says those Things which he learn'd from the Father, as from a Master. So that he describes the Father as his Master; being by consequence one different from him, if he that is taught be different from him that teaches.

ARTICLE XIII.

Jesus Christ, the Word, and Son of God, did in his Divine Nature, in the most ancient Times properly descend from Heaven, and appear at several Times, and in several Places to the Patriarchs; personating the Supreme God; or acting wholly in his Name, and as his Deputy and Vicegerent in the World.

John. ^a **T**HE Word was in the World, and the World was made by him, and the World knew him not:

^b He it is who coming after me, is prefer'd before me.

^c This is he of whom I said, There cometh a Man after me who is prefer'd before me, for he was before me.

^a C. 20. §. 7. p. 90, 91. ^a *Joh.* I. 10. ^b v. 15, 47. ^c v. 39.

^d And no one hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. See Article XIV. hereafter.

^e Your father Abraham rejoiced to see my day, and he saw it; and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am. [*I was.* See V. 2. XII. 26. XIII. 33. XIV. 3. 9. XV. 27. XVII. 24. 1 *Job.* III. 2. V. 6. 8.]

[*18s.*] ^f And when forty years were expired there appeared to him in the wilderness of mount Sina, an Angel of the Lord, in a flame of fire, in a bush.——The same did God send to be a deliverer, by the hands of an Angel, which appeared to him in the bush.——This he that was in the Church in the wilderness, with the Angel which spake to him in the mount Sina, and with our Fathers, who received the lively oracles to give unto us.

[*1 Corinthians.*] ^g And they all drank of the same spirituall drink; for they drank of that spiritual rock which followed them; and that rock was Christ.

^h Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

[*Hebrews.*] ⁱ Esteeming the reproach of Christ greater riches than the treasures in Egypt.

^k Turning away from him that speaketh from heaven: whose voice then shook the earth.

[*1 Peter.*] ^l Searching what, or what manner of time the Spirit of Christ which was in them did signifie.

[*Jude.*] ^m The Lord having saved his people out of the land of Egypt, he again destroyed them that believed not, &c.

Vid. Job. I. 18. V. 37. VI. 45, 46. *Matt.* XI. 27. 1 *Job.* IV. 12. *Rom.* I. 20. *Coloss.* I. 15. 1 *Tim.* I. 17. VI. 15, 16. all with *Exod.* III. XIX. XX. XXIV. 10. XXXIII. 9.——13. *Numb.* XII. 5, &c. XIV. 14. *Gen.* II. III. XVIII. XIX. XXXII. 24, &c. *Deut.* IV. V. *Vid. Prov.* VIII. 22.——32. *Heb.* I. 1, 2. with XI. 3. *Coloss.* I. 14.——17. *Job.* I. 1, 2, 3. *Heb.* I. 10, 11, 12. *Wisd.* XVIII. 15.

[*Clement.*] ⁿ But all these things does that Faith confirm which is in Christ; for so he himself bespeaks us by the Holy Ghost, &c.

[*Barnabas.*] ^o The Prophets having received from him the Gift of Prophecy, spake before concerning him.

^p And the Angel opened to me the Gates of Heaven; and I saw the holy Temple, and the most High upon the Throne of Glory;

^d III. 13. ^e VIII. 56, 57, 58. ^f *1st.* VII. 30—38. ^g 1 *Cor.* X. 4. ^h v. 9. ⁱ *Heb.* XI. 26. ^k XII. 25, 26. ^l 1 *1 Pet.* I. 11. ^m *Jude* v. 5. ⁿ *Clem. Ep.* I. §. 22. p. 160. ^o *Barnab.* §. 5. p. 61. ^p *Testam. Levi Spicil.* §. 5. p. 167.

and he said to me, *Levi*, I have given thee the Blessings, [or Oblations] of the Priesthood, until I come and inhabit in the midst of *Israel*. Then the Angel lead me upon the Earth, and gave me Weapons, and a Sword, and said, Execute Vengeance upon *Sichem* for *Dinab*, and I will be with thee, for the Lord hath sent me. And at that time I slew the Sons of *Hamor*, as it is written in the Tables of the Heavens. But I said unto him, I beseech thee, my Lord, tell me thy Name, that I may call upon thee in the day of Affliction. And he said, I am the Angel who excuses the stock of *Israel*, that they be not utterly destroyed; for [every] wicked Spirit accuses them. Now after these things, seeming to awake out of sleep, I blessed the most High, and the Angel which excused the stock of *Israel*, and of all the righteous.

And the Lord blessed *Levi*; and the Angel of his presence blessed me.

Draw near to God, and to the Angel that excuses you, for he is the Mediator between God and Men, for the peace of *Israel*. He will stand against the Kingdom of the Adversary. For this cause does the Adversary endeavour to supplant all those that call upon the Lord. For he knows that in the same day that *Israel* believes the Kingdom of the Adversary shall be at an end. The Angel of Peace will himself strengthen *Israel*, that he fall not into utter Destruction, &c.

Constitutions. But I say unto you: that is, I said in the Law by *Moses*, but now I say unto you my self, &c. See L. V. C. 7. p. 306 L. II. C. 9. p. 218.

To him did *Moses* bear witness, and said, The Lord received fire from the Lord, and rained it down. Him did *Jacob* see as a Man, &c. [largely.]

And besides, before his coming he refus'd the Sacrifices of the people, while they frequently offer'd them when they sinned against him, and thought he was to be pleas'd by Sacrifices, but not by Repentance, &c. — If therefore before his coming he sought for a clean Heart, &c.

For he that said in the Law, The Lord thy God is one Lord; he same says in the Gospel, That they might know thee the only true God, &c.

And when our Father *Jacob* was sent into *Mesopotamia*, thou shewest him Christ, and by him spakest, saying, Behold I am with thee.

The blessed Presbyter said, Seeing the Lord, the Apostle of the Almighty, was sent to the *Hebrews*, &c.

† Test. Jud. §. 25. p. 189. † Testam. Dan. §. 6. p. 209. † Constitut. Apost. L. I. l. p. 200. † L. V. C. 20. p. 325, 326. † L. VI. C. 22. p. 351, 352. † L. VI. C. p. 332, 333. † C. 33. L. VII p. 373. † Apud Euseb. Hist. Eccl. L. VI. C. 14. p. 215.

^a Nay besides, these things were condemned among the Barbarians by the Word himself, when he took the form of a Man, and became such.

^a I affirm, that our Master Jesus Christ, who was the Son and the Apostle of the Father of the Universe, the Lord God, &c.

^b Our Christ spake to him in the appearance of Fire out of the Bush. — And he receiv'd mighty Power from Christ, who spake to him in the appearance of Fire. — But this Discourse is in order to demonstrate that Jesus Christ is the Son of God, and the Apostle, who was his Word before; and sometimes he was manifested in the appearance of Fire, and sometimes under the Image of incorporeal Beings, &c. See *Apol. II. §. 11. p. 27, 28.*

^c For thou sayest many blasphemous things; pretending to persuade us, that he who was crucified was with *Moses* and *Aaron*, and spake to them in a Pillar of a Cloud, and that afterward he became a Man, and was crucified, and is ascended into Heaven, and is again to come upon the Earth; and that he is to be ador'd.

^d *Moses* therefore, the blessed and faithful Servant of God, when he tells us, that the God who appeared to *Abraham* at the Oak of *Mamre*, with the other two Angels in his Company, which were sent to execute Judgment upon *Sodom*, sent, I say, by another, who ever remains in the highest Heavens, who was never seen by any one, nor did ever by himself speak to any one, whom we understand to be the Maker and Father of the Universe, &c. very largely. See also p. 300, 301, 340, 341, 342, 343.

^e I have, I suppose, sufficiently spoken my Mind, that when the Lord says, God went up from *Abraham*: Or, The Lord spake to *Moses*: And, The Lord came down to see the Tower which the Children of Men built, or when God shut the Ark upon *Noah* on the outside, you do not suppose that the unbegotten God himself went up or came down from any Place. For the effable Father and Lord of the Universe goes no whither, nor does he walk, or sleep, or rise up, but always abides in his own Place, every where seeing and hearing every thing most distinctly, not with Eyes, or Ears, but with an unspeakable Power both sees all things, and knows all things, and not one of us is concealed from him. Nor does he move who cannot be contain'd in any Place, or in the whole World, and who existed before the World was made. How then can He speak to any one, or be seen by any one, or appear in any little corner of the Earth? — Neither therefore has *Abraham*, nor *Isaac*, nor *Jacob*, nor any one of Mankind seen the Father, who is the ineffable Lord absolute of all things, and even of Christ himself. But they saw him who according to his Will, was God, and his Son, who was also called

^a *Ibid.* *Apol. I. §. 5. p. 10. a §. 14. p. 22. b §. 81, 82, 83. p. 120 — 123. c* *Ibid.* *loc. cum Tryph.* *p. 216. d p. 274 — 284. e p. 356, 357.*

Angel, on account of his Ministering to his good Pleasure; whom also he was pleas'd should become Man, by the Virgin; who once also became Fire, when he spake to *Moses* out of the Bush. For unless we so understand the Scriptures it will appear that the Father and Lord of the Universe was not at that time in the Heavens. See p. 355.

358.

Theophilus.] † Thou wilt then say to me, Thou affirmest that God might not to be confin'd in a Place; and how dost thou now say, that he walked in Paradise? Harken to what I say. The God and Father of the Universe indeed is not to be confin'd, and is never so bound in a Place. For there is no Place of his Rest. But his Word, by whom he made all things, being his Power, and his Wisdom, *Personating* the Father and Lord of the Universe, came into Paradise in the Person of God, and spake to Adam: The Word therefore, being God, and derived from God, whenever the Father of the Universe pleases he sends him into a certain Place: Who when he comes is both heard and seen, as sent by him, and so is found in a Place.

N. B. These two last Testimonies are so plainly contrary to the Modern Notions concerning the Nature of our Saviours Divinity; and indeed so unanswerably so, that Bishop * *Bull* chooses rather to refer to them in General, than to produce the Words themselves; lest they should too plainly appear to be beyond his Solution. Nay, when afterwards his Lordship proceeds to give some account of the thing in general, and promises to produce Passages out of *each* of the Authors he had quoted, to confront to them, and to clear them withal, He has none of any consequence out of *Justin Martyr's* Genuine Works at all; and does not so much as pretend to have any in *Theophilus Antiochenus*: And yet is not so fair as to tell us so much; but passes this last eminent Quotation from him over in a perfect Silence; as if he had quite forgot his Promise of Examining them *one by one*, which his Lordship had made us just ‡ before. But as to the point it self before us, those who read such primitive Testimonies, and yet can believe that the Ancients own'd the Nature of our Saviour either *specifically* or *numerically* the same with that of the Supreme God; and esteem'd him the *same*, or an *equally infinite, invisible and immense Being*, must tell us how 'tis possible for Authors to express themselves more clearly, if they had been of another Opinion. As to my self, I can little more doubt of their Opinion in this Matter, after so plain Declarations of it, than I can doubt of the meaning of any modern Authors, when they declare their Minds with the utmost distinctness and perspicuity. And that the Reader may not think me too confident in my Consequences here, I will produce an unexceptionable

† Theoph. ad Autolyt. L. II. p. 100. * Defens. Fid. Nicæn Sect. IV. C. 3. §. 2.
‡ §. 4.

witness to the force of them; I mean the very Learned and Right Reverend Bishop Bull himself, in these remarkable Words;

There is now, as far as I remember, but one Difficulty remaining; but that such as is worthy of a most careful Consideration. The Solution whereof I have reserv'd for this place, because it occurs not in one or two of the ancient Writers only, but runs through almost all the Monuments of the most Primitive Fathers. *I own this was formerly a stone of stumbling to my self*; which therefore, as it is my Duty, I shall endeavour to remove out of the way of others. Almost all the ancient Catholick Writers then, earlier than Arius, seem to have been ignorant of the Invisibilty and Immenstity of the Son of God. For they several times do speak of him in such a manner as if he were even as to his Divine Nature, finite, visible, and included in a certain place; or, as it were, circumscrib'd by certain bounds. For when they have a mind to prove, that he who anciently appeared, and spake to the Patriarchs, and Holy Men, under the old Testament, by the Name *Jehovah*, was the Son of God, and no other, they usually insist on this disjunctive Argument, viz. He was either the Son of God that was seen, or a created Angel, or God the Father. And that he was not a created Angel, they collect from hence, that he is by the Holy Spirit called *Jehovah*, and God. That he was not the Father, they prove, because the Father is Infinite, filling all places, being included in none: So that 'tis impious once to suppose that he has appear'd in any certain place, or any little corner of the Earth. As such things might very justly, and very safely be said of the Son of God. In the very same manner do these Writers teach that the Son of God may be visible also.

And again, after his Lordship had produc'd some of the Testimonies themselves, he is so deeply affected that he breaks out into the following Exclamation:

Who would not stand amaz'd at such strange Passages as these of the Fathers? What! were those Writers so very dull and inconsistent with themselves, that they could believe that the Son of God, whom they every where else proclaim very God of very God, was capable of being ever circumscrib'd within the small bounds of a little place, or in his own Nature visible? far be it from us to have such a mean Opinion of such Great Men.

And as to some sort of Answer to these Expressions, which his Lordship thinks so strange; [only because his *modern* Notion of the Divine Nature of our Saviour, is so very wide from their primitive Notion of it;] He says thus.

But what sovereign Remedy will you say can be had for this Wound? For my self, my Opinion is plainly this, that those ancient Fathers who have spoken somewhat harshly upon this Subject, have

press'd a true Opinion, but only, that they have done it *improperly* and *inaccurately*.

Thus far Bishop Bull himself. But certainly, if ancient, plain, repeated Testimonies, running thro' all Antiquity, may be thus answered; 'tis in vain to study any ancient Books at all. For I dare say these few Quotations which his Lordship afterwards gathers, to explain or contradict these by, are not near so plain, or rather do not really contradict these at all; tho' a writer of Controversie can so represent them as to appear contradictory to an incautious Reader. Nor indeed, are any in the least Considerable, but a few Oratorical Expressions of *Clement Alexandrinus*, which his Lordship knows, or may know, are contradicted, or rather shewn to have another sense than he puts upon them, by other Expressions in his Books still extant; and above all, by those more clear and authentick Declarations of his own and the ancient Opinions in his *Commons*, or *Institutions*; which the rigid Orthodoxy of after Ages has depriv'd us of; though that Book plainly appears by its Nature, and time of Writing, and the old Quotations still extant to have been much the most valuable of the Works of *Clement*. So that truly, when I consider the force of the Testimonies, and the Conviction they seem once to have afforded the Bishop himself; (for that I take to be the true meaning of his Lordship's short Confession; *Fateor me ad istum lapidem olim offendisse*;) I am strangely surpriz'd at his Lordship's Conduct afterward, in not only acquiescing in this part of the vulgar Notions himself, but writing for it; and that with eagerness, and very unchristian and uncharitable Reflections and Imputations on those, among whom himself either once was really, or at least was very near to being so. If God be not very merciful to the *Disputers of this World*, the most of them will have a sad Account another Day; whilst One of the most judicious and most Impartial of them all can suffer himself to be thus carried away with the Prejudices and Passions of a Party; when he knows very well those he writes against have such mighty Foundation in the primitive Records of our Religion.

N. B. It would deserve to be consider'd also very seriously, whether his Lordship has not been (*unwittingly*) serving the Cause of *Antichristianism*, while he suppos'd himself supporting that of *Orthodoxy*. I am sure in Fact that when the force of Truth had prevail'd so far on two of the most Learned *Roman* Catholics in the World, *Hugotus* and *Petavius*, to own that the most primitive Writers were generally on the side of the *Arians*, and thereby to give a great Blow to the modern Antichristian Corruptions of this Nature, as will hereafter appear; our famous * Bishop Bull has put a stop to that most

* See the Bishop of Meaux's Letter to Mr. Nelson, dated July 24. 1700. before Bp. Bull's Answer to the Bp. of Meaux's Queries.

desirable Reformation; and has accordingly had a most extraordinary and uncommon Approbation from one of the principal Bodies of the *Antichristian Church*, on account of his Vindication of some of these common Doctrines; which, as they were mainly settled and establish'd by *Antichristian Power* at first; so are they, I believe, still no small Articles in the *Antichristian Corruptions*. And whenever the Protestant Churches bring these Points, as they have done the rest, to a serious Examination, by the original Standards of Scripture and Antiquity, they will plainly appear to be such. But to leave this Digression, and to proceed to the remaining Testimonies.

[Ireneus.] ¹ For he here denotes, that the Son, who also talked with *Abraham*, had received Power to judge the *Sodomites* from his Father, on account of their Iniquity. — And again, when the Son spake to *Moses*, *I am come down*, says he, *to deliver my People*. For he it is who descends and ascends on account of the Salvation of Men.

² And the Word of God himself conversed with the Patriarchs, before *Moses*, in his Divine and Glorious Nature; and to those under the Law did he distribute the Sacerdotal and Ministerial Dignities.

¹ Whereas therefore it has been clearly shew'd, that those that were the Preachers of the Truth, and the Apostles of Liberty, called no one else God, nor named any one else Lord, but only the true God the Father, and his Word, which has the Principality in all things, it will be plainly demonstrated, that they confessed the Maker of Heaven and Earth, and him that spake to *Moses*, and gave him the Disposition of the Law, to be Lord and God; and they acknowledged no other.

² Being ignorant that the Word of this God, his only-begotten, who is ever present with Mankind. — And one Christ Jesus our Lord, who came through every Dispensation, and summed up all things in himself. See C' 26. p. 245.

³ But the Word in like manner preach'd both himself and his Father, by the Law and the Prophets. And all the People did indeed hear alike, but they did not all alike believe.

⁴ *Abraham* therefore knowing also by the Word the Father, who made Heaven and Earth, did own him as God; and being taught by Representation that the Son of God was to be a Man among Men, by whose advent his Seed was to be as the Stars of Heaven, he desired to see that Day, that he might embrace Christ; and seeing him by the Spirit of Prophecy he rejoiced.

⁵ For he did not say these things for *Abraham's* sake alone, but that he might shew that all who from the beginning had the know-

¹ Iren. L. III. C. 6. p. 208, 209. ² C. 11. p. 222, 223. ³ C. 16. p. 238. ⁴ C. 20. p. 241. ⁵ L. IV. C. 14. p. 301. ⁶ C. 15. p. 302. ⁷ C. 16. p. 303.

ledge of the Lord, and prophesied the advent of Christ, received the Revelation of it from the Son himself.

For this Reason the Jews departed from God, not receiving the Word of God, but supposing that they could know the Father by himself, without the Word; that is, without his Son: as ignorant of that God who spake to *Abraham* and *Aaron*, in a humane Shape; as also to *Moses*, when he said, I have surely seen the Affliction of my People in *Egypt*, and am come down to deliver them. For the Son, who is the Word of God, made Preparation for these things from the beginning.

I mean that the Son of God is ever interspers'd in the Scriptures, sometimes talking with *Abraham*, when he was going to eat with him; sometimes with *Noah*, when he gave him the Measures [of the Ark;] sometimes seeking for *Adam*; sometimes bringing Judgment on the *Sodomites*; and again, when he was seen by *Jacob*, and shewed him the way; and when he spake with *Moses* out of the Bush. Nor is it easie to reckon up all the Instances wherein the Son of God is exhibited by *Moses*, &c.

The Word of God has been accustomed from the beginning to ascend and descend for the recovery of those who were diseased. See C. 41. 42. p. 340. 341. C. 66. p. 364. See *Sandius Interpretat. Paradox:* upon *Job*. I. 18.

ARTICLE. XIV.

Jesus Christ, the Word, and Son of God, descended properly again from Heaven in his Divine Nature, and became Man; being by the Power of the Holy Ghost conceived in, and born of the Blessed Virgin *Mary*; and increasing afterward in Wisdom and Stature like other Men.

Matthew.] ^a FOR that which is begotten in her is of the Holy Ghost, &c.

Luke.] ^b And behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus*. — The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow

^a C. 17. p. 303. ^c C. 23. p. 309. ^f C. 26. p. 313. ^a *Mat.* I. 20.—25. ^b *Luc.* 1. 31.—32.

thee: Wherefore also that Holy Thing which shall be born of thee, shall be called the Son of God, &c.

^c For to us is born this Day a Saviour, which is Christ the Lord.

^d And the Child grew, and waxed strong in Spirit, being filled with Wisdom, and the grace of God was upon him. [See I. 80. of John the Baptist.]

^e And Jesus increased in Wisdom, and Stature, and in favour with God and Men.

^f John.] ^g And no one hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven: [who was in Heaven VI. 62. See IX. 25. XII. 17. XVI. 27. — 30. 2 Cor. VIII. 9.]

^h He that cometh from above is above all: He that is of the Earth is Earthly, and speaketh of the Earth: He that cometh from Heaven is above All.

ⁱ For the Bread of God is he that cometh down from Heaven, and giveth Life unto the World.

^j I came down from Heaven, not to do mine own Will, but the Will of him that sent me.

^k The Jews therefore murmured concerning him, because he said, I am the Bread which came down from Heaven: And they said, is not this the Son of Joseph, whose Father and Mother we know? how then is it that he saith, I came down from Heaven?

^l This is the Bread which came down from Heaven, that a Man may eat thereof and not die. I am the living Bread which came down from Heaven. See v. 58.

^m What and if ye shall see the Son of Man ascending up where he was before?

ⁿ You have believed that I came out from God. I came out from the Father, and am come into the World: Again I leave the World, and go to the Father. His Disciples say unto him, behold now speakest thou plainly and, speakest no Proverb. — By this we believe that thou camest forth from God.

^o And now, O Father, glorifie thou me with thine own self, with the Glory which I had with thee before the World was.

^p 1 Corinthians.] ^q The first Man is of the Earth, Earthly: The Second Man is the Lord from Heaven.

^r 2 Corinthians.] ^s For ye know the Grace of our Lord Jesus Christ, that tho' he was Rich, yet for your Sakes he became Poor.

^t Galatians.] ^u God sent forth his Son, made [or begotten] of a Woman, made under the Law.

^v Philip.] ^w Who being in the Form of God, did not assume to be equal to God, but made himself of no Reputation, and took upon him

c II. 2. d v. 40. e v. 52. f Joh. III. 13. g v. 31. h VI. 33. i v. 38. k v. 41. 42. l v. 50, 51. m v. 62. n XVI. 27. — 30. o XVII. 5. p 1 Cor. XV. 47. q 2 Cor. VEL. 9. r Gal. IV. 4. s Philip. II. 6, 7, 8.

the Form of a Servant, and was made in the likeness of Men; and being found in fashion as a Man he humbled himself, and became obedient unto Death, even the Death of the Cross.

[*Timothy.*] ^c For there is one God; and one Mediator between God and Men, the Man Christ Jesus.

^a Without Controversy great is the Mystery of Godliness: God was manifested in Flesh.

[*Thaddæus.*] ^w And concerning his Abasement and Meanness; and concerning the Humiliation of that Humanity which appear'd outwardly; and how he humbled himself, and died, and abased his Divinity.

[*Clemens.*] ^x Christ is theirs who are humble, and not who exalt themselves over his Flock. The Scepter of the Majesty of God, our Lord Jesus Christ came not in the boasting of Pride and Arrogance, tho' he could have done so; but with Humility, as the Holy Ghost had spoken concerning him.

[*Test. Patriarch.*] ^y Then shall *Sem* be glorified, when the Lord, the great God of *Israel* shall appear upon Earth as a Man, and shall save *Adam* in him.

^z For by *Judab* shall Salvation spring up to *Israel*; and in him shall *Jacob* be bless'd. For by his Scepter shall God be seen inhabiting among Men upon Earth, to save the Stock of *Israel*, and to gather together the Righteous from among the *Gentiles*.

¹ Until the most high shall visit the Earth, and he shall come as a Man, eating and drinking with Men, and in quietness brusing the Head of the Dragon by Water. He shall save *Israel*, and all the *Gentiles*, being God under the appearance of a Man.

² Then shall we also arise again, every one upon our own Scepter, adoring the King of the Heavens, who had appear'd upon Earth in the form of humane Infirmary.

[*Constitutions.*] ^c For whose sake he sent his Son upon Earth to Men, as a Man. For whose sake God was pleas'd that he who was the maker of Man and Woman should be born of a Woman. See L. V. C. 20. p. 324. 325. L. VII. C. 26. p. 371. C. 43. p. 381.

^d Having believ'd that by the good pleasure of God his only begotten Son, who was before all Ages, was in the last time born of a Virgin, without the Company of a Man; and that he convers'd as a Man, yet without Sin.

^e He was pleas'd by thy good Will to become Man, who was Man's Creator. — He was made of a Virgin, was in Flesh; being God the Word.

^c 1 Tim. II. 5. ^a 1H. 16. ^w Thadd. Spicileg. Tom. I. p. 11. ^x Clem. Ep. I. §. 16. p. 154. ^y Testam. Sym. Spicil. Tom. I. §. 6. p. 156. ^z Test. Nepht. §. 8. p. 216. ¹ Test. Aler. §. 7. p. 229. ² Test. Benj. §. 10. p. 253. ^c Constitut. Apost. L. II. C. 24. p. 234. ^d L. VIII. C. 1. p. 388. ^e C. 12. p. 402.

Ignatius. ¶ For the Son of God, who was begotten before the World began, and dispos'd all things according to the Will of his Father, he was carried in the Womb of *Mary*, according to the Dispensation of God; and was of the Seed of *David*, thro' the Holy Ghost.

° God appearing as a Man.

h Who was made of *David*, and of *Mary*; who was really begotten, and really took a Body.

Justin. ¶ By the Word himself when he took the Form of a Man, and was called Jesus Christ.

h And that we say the Word, which is the first Off-spring of God, without mixture, became Jesus Christ, our Master; and that he was crucified, and died, and rose again, and returned into Heaven.

¶ For on what account could we believe in a crucified Man, that he is the first-born to the unbegotten God, and that he will exercise the Father's Judgment on Mankind, but that we found Testimonies of it before he came, and was made Man; and do see that the Event has been accordingly?

¶ Jesus Christ is the Son and the Apostle of God; being his Word before. — But now being made a Man, by the Will of God, for the sake of Mankind, he endur'd even to suffer every thing which the *Demons* did procure to be inflicted on him by the senseless Jews.

h Who is the first-born Word of God, and is God. And — in the times of your Monarchy, as we have said already, he was made a Man of the Virgin, according to the Will of the Father, for the Salvation of those that believe on him; and he endured to be set at nought, and to suffer; that by dying and rising again he might overcome Death.

° For what thou sayest that this Christ pre-existed, as God before the World began, and that he afterwards was content to be begotten, and to become Man, and that he is not a Man begotten by another Man, seems to me not only to be very strange, but even foolish. And to that I reply'd, O *Trypho*, I have said already, that it will not follow that this Person cannot be the Christ of God, even tho' I should not be able to demonstrate that he did pre-exist, as the Son of the Maker of the Universe, and as God, and that he was begotten a Man by the Virgin. But whoever he be, all that I have demonstrated as to his being the Christ of God will hold still: And if I should not demonstrate that he pre-existed, and that he was content to be born a Man of like Passions with us, of a Virgin, and having our Flesh, according to the Will of the Father. In that Case 'tis only reasonable to say, that I am mistaken in this particular matter, but not thence to

f *Ignat. ad Eph.* §. 18. p. 53. g §. 19. p. 17. h *Ad Trall.* §. 9. p. 67. i *Just. A. pol. l. 5. p. 10.* k §. 28. p. 40. l §. 68. p. 101. m §. 83. p. 121, 122. n p. 123. ° *Dialog. cum Tryph.* p. 267, 268.

deny That he is the Christ, tho' it should be prov'd that he was Man begotten as other Men are, and by Election was taken to be the Christ. For indeed, said I, O my Friends, there are some among us who confess him to be Christ, but suppose him a Man as other Men are. To whom I do not agree, nor will the Body of those who are of our Doctrine say so: Since we are commanded by Christ himself to submit our selves not to Doctrines brought in by Men, but to those that have been preached by the blessed Prophets, and taught by him. &c.

^p That the first-born of all Creatures being made Flesh by the Womb of a Virgin, did really become a Child.

^q Not as I will, but as thou wilt; shewing by these Words, that he was truly become a Man, liable to suffering.

^r The only begotten to the Father of the Universe, being the Word, and a Power peculiarly derived from him; and at last he became Man by the Virgin.

^t But him that was according to his Will, God, his Son and Angel, from his ministring to his good pleasure; whom also he was pleas'd should be begotten a Man by the Virgin.

Meliso. ^u To prove that he had really and not only in appearance a Soul and a Body, which are parts of our Humane Nature. — For himself being at the same time God, and a perfect Man, he fully prov'd to us the Existence of his two Natures.

Irenaeus. ^v It is manifest that when he was become Man he conversed with his own Workmanship.

^w Who underwent that Generation which was of the Virgin, on account of that wonderful love which he had to his own Workmanship; and so united Man to God by himself. See L. III. C. 12. p. 226.

^x Now as the Word of God was Man of the Root of *Jesse*, and the Son of *Abraham*, the Spirit of God did rest upon him, and he was anointed to preach to the Meek. But as he was God he did not Judge according to Opinion, nor reprove according to report; for he had no need that any one should testify of Man, for he knew what was in Man. See C. 11. p. 214, 215.

^y We have sufficiently demonstrated from *John's* own Discourse, that *John* own'd one and the same Word of God, and that He is the Only-begotten, and that he was incarnate for our Salvation, Jesus Christ our Lord. Nay besides this, *Matthew*, acknowledging one and the same Jesus Christ, and explaining that his Generation which belonged to his humane Nature of the Virgin, as God also promised to *David*, that of the Fruit of his Loins, there should arise an Eternal King. — Clearly signifying withal that that Promise which had been made to the Fathers was fulfilled, and the Son of God born of a Virgin; and that he is the Saviour Christ, whom the Prophets foretold;

p. p. 310. q. p. 326. r. p. 332. s. p. 357. t. *Meliso.* pag. 39. prius. u. *Iren.* L. II. C. 57. p. 189. w. L. III. C. p. 206. x. C. 10. p. 214. y. C. 12. p. 239, 240.

not as they say that indeed Jesus is he who was born of *Mary*, but that Christ descended from above. Now *Matthew* could have said, the Generation of Jesus was on this wise; But the Holy Spirit foreseeing these depravers of the Faith, and forewarning us against their fraudulent Devices, says by *Matthew*, The Generation of Christ was on this wise, and that he is Emanuel, lest perhaps we might imagine that he was a mere Man.——And might not suspect that Jesus is one Person, and Christ another, but might know that he is one and same, &c. See C. 20. p. 245.——248.

² For as he was Man that he might be tempted, so was he the Word that he might be glorified: The Word indeed acquiescing while he was tempted, and dishonour'd, and crucify'd, and died; but yet being present with the Humanity in conquering, and enduring, and meek behaviour, and in rising again, and in his assumption to Heaven. This Son of God therefore, our Lord, who was the Word of the Father, and the Son of Man, because he had his humane Generation of *Mary*, who had her Origin from Men, and who was her self of humane Kind, was made the Son of Man, &c. See C. 26. p. 257.

² And when he said, Hear now, O House of *David*, the Words are of one that declares that he whom God promised to *David*, that of the Fruit of his Belly, he would raise up an Eternal King, is the Person who was made of the Virgin, that sprang from *David*. For on this account did he promise a King of the Fruit of his Belly: which expression is peculiar to the Virgin when she was with Child; and not of the Fruit of his Loins, nor of the Fruit of his Reins, which are peculiar to a Man begetting, and of a Woman conceiving by a Man. The Scripture therefore sets aside the Parts of a Man in the Promise: Nay indeed a Man is not so much as mention'd, because he who was to be Born, was not to be of the Will of Man, &c. See C. 30. p. 258, 259. C. 31. p. 260.

^b But this is his Word, our Lord Jesus Christ, who was made a Man among Men, in the last times, that he might unite the End to the Beginning, that is Man to God. See. C. 41. p. 340.

^c And for this cause the Son of God, who was himself perfect, condescended to undergo the childish state of Man; not for his own Sake, but on account of the childish Weakness of Man; being so to be comprehended, as Man was able to comprehend him.

^d Of the Word, who is perfect in all things, because he is the Powerful Word, and a true Man. For they are idle People who say that he did only in Appearance, shew himself. For these things were not done in Appearance, but substantially and truly. But if when he was not a Man he appear'd a Man, neither did he remain what in truth he was, the Spirit of God, &c. See C. 2. p. 39.

^a C. 21. p. 250. ^a C. 27. p. 257, 258. ^b L. IV. C. 37. p. 331. ^c C. 75. p. 379.
^d L. V. C. 1. p. 393.

L E M M A.

The ancient Division of a Man in the first and second Centuries of Christianity, was into three Parts; the Spirit, or Rational and Divine part; the Soul, or Sensitive part; and the Body, or Fleishly part; the πνεῦμα, or rēs, the ψυχή, and the σῶμα, or σὰρξ; though the ancient Authors do frequently include all the Parts under that general Division into Soul and Body also.

[Matthew.] THE Spirit indeed is willing, but the Flesh is weak.

[Luke.] My Soul doth magnific the Lord, and my Spirit hath rejoiced in God my Saviour.

[1 Corinthians.] What Man knoweth the things of a Man, save the Spirit of Man which is in him?

The Animal Man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, &c.

And I truly, as absent in Body, but present in Spirit, — when you and my Spirit are gathered together. — for the destruction of the Flesh; that the Spirit may be saved in the Day of the Lord Jesus.

But glorifie God in your Body, and in your Spirit, which are God's.

That she may be Holy, both in Body and Spirit.

It is sown an Animal Body, it is raised a Spiritual Body. There is an Animal Body, and there is a Spiritual Body, &c.

[2 Corinthians.] Let us cleanse our selves from all filthiness of Flesh and Spirit.

[Colossians.] Tho' I be absent in the Flesh, yet am I with you in the Spirit.

[1 Thessalonians.] Now the God of Peace sanctifie you wholly; and may your whole Persons, Spirit, and Soul and Body, be preserved blameless unto the coming of our Lord Jesus Christ.

a Mat. XXVI. 41. b Luc. I. 6, 47. c 1 Cor. II. 11. d y. 14, 15. e v. 3, 4, 5. VI. 20. f VII. 34. h XV. 44. i 2 Cor. VII. 1. k Colos. II. 5. l 1 Thes. 5. 23.

Hebrews.] ^m Piercing even to the dividing asunder of Soul and Spirit.

James.] ⁿ This Wisdom descendeth not from above; but is Earthly, Animal and Devilish.

1 Peter.] ^o That they may be judged according to Men in the Flesh, but live according to God in the Spirit.

Jude.] ^p These are they who separate themselves, Animal, having not the Spirit.

Enoch.] ^q And now behold the Spirits of the Souls of dead Men intercede.

Philo.] ^r He bestowed an extraordinary Mind upon him, a kind of Soul to his Soul; as the Apple to the Eye. See p. 30, 31.

Josephus.] ^s God formed Man of Dust taken from the Earth, and implanted in him a Spirit and a Soul.

Constitutions.] ^t When thou hadst formed him a Body; and prepared for him a Soul out of nothing, and bestowed upon him his five Senses; then thou didst set over his Sensations a Mind, as the Conductor of the Soul.

Ignatius.] ^u In Flesh, in Soul, in Spirit. See also ad *Tars.* § 10 p. 108.

Marcus.] ^v All that I am is this Flesh and Spirit, [or Soul] and a governing Principle. — Despise your Flesh — See also your Spirit, [or Soul,] of what Nature it is, a Wind, [or Breath,] not always the same, but every hour expir'd, and again inspir'd. The third is the governing Principle. Suffer not that to be a Slave any longer.

^x Body, Soul, Mind. To the Body belong the Senses; to the Soul the Passions, to the Mind Opinions. See L. V. §. 32. p. 53.

^y The things thou art made up of are three, Body, Spirit, [or Soul,] Mind.

Justin.] ^z The Resurrection belongs to the Body, which fell, for the Spirit does not fall. The Soul is in the Body; nor does the Body, when void of the Soul, live; it is no more when the Soul falls; for the Body is the House of the Soul, and the Soul is the House of the Spirit. These three parts shall be saved in such as have a sincere Hope, and undoubted Faith in God. See *Dialog. cum Trypho* p. 214.

N. B. Here we have another occasion to lament the loss of the Works of *Melito*, the Bishop of *Sardis*, who had written a Book on this very Subject, concerning the threefold Division of Man, as we learn by *Eusebius*; whose Words yet seem not to have come wholly

^m Heb. IV. 12. ⁿ Jam. III. 15. ^o 1 Pet. IV. 6. ^p Jude v. 19. ^q Enoch. Spiritus
Tom. I. p. 351. ^r Philo. De Mundi Opif. L. I. p. 14. ^s Joseph. Antiqu. L. I. C. 2.
p. 5. ^t Constitut. Apost. L. VII. C. 34. p. 374. ^u Ignaz. ad Philadelph. in eodem
w. Marc. Antonin. De vita sua L. II. §. 2. p. 9. ^x L. III. §. 16. p. 21. ^y L. XII. §.
3. p. 116. ^z Just. Fragm. De Resurrect. Spicil. Tom. II. §. 13. p. 191, 192.

percorrupt to us, * *ἐκ τῆς ψυχῆς καὶ τοῦ σώματος καὶ τοῦ πνεύματος*, it reads, it for it most certainly, as 'tis accordingly rendred, *De anima, & corpore, & mente*; Concerning the Soul, and Body, and Mind, by *Rufinus, Valefius, Dr. Cave, and Du Pin*. And what occasion there was in latter Times for dropping a Book on so seemingly inoffensive a Subject, I had rather the Reader should learn from the late Learned Editor of *Nemesius*, than from me. His Words are these,

* After the Doctrine of *Apollinarius* and his followers the *Dimorphites* prevailed, who affirm'd that our Lord was made up of three parts, of the Flesh, the Soul, and the Divinity instead of a Mind, (they are *Epiphanius's* Words p. 1016.) the Orthodox, that they might the better be able to confute them, took their leave for the future of the ancient Opinion, concerning three parts in Man, altho' it seems well attested to by the Apostle's Words, 1 *Thes. V. 23*. Nay at last he who should distinguish the Soul from the Spirit, was esteem'd a kind of Heretick in after Ages. In the very same manner that Immersion in Baptism, first as done thrice, then but once, and afterward again thrice, pleas'd the Church; according as the Doctrines were various, which disturb'd its Peace at various times.

All therefore that we can now learn by the Title still preserv'd, and by the loss of the Book, is this, that *Melito* did not disagree from the general Opinion of his Age, but own'd Man made up of three parts, Soul, and Body, and Mind, as the rest of his Contemporaries did.

Tatian.] † We acknowledge two kinds of Spirits, the one of which is call'd a Soul; the other is greater than the Soul, and is the Image and Likeness of God.

‡ For the Soul does not save the Spirit, but is saved by it. See § 25. p. 58.

§ But we have learn'd those things that we knew not by the Prophets, who being perswaded that together with the Soul, the Spirit, that heavenly cloathing of Mortality, shall obtain Immortality, foretold all such things as the rest of the Souls were ignorant of.

Athenagoras.] ¶ He made Man of an Immortal Soul, and a Body, and at the same time prepar'd him a Mind. See §. 13. p. 190.

Irenæus.] † And for this reason, when that number is compleated which he has determin'd within himself, all those who are written down as intended for Life shall rise again; having their own Bodies, and their own Souls, and their own Spirits, in which they have pleas'd God. But those that deserve Punishment they also shall go away into the same Punishment, having also their own Souls, and their own

* *Ecclef. Hist. L. IV. C. 26. p. 147.* † In *Nemes. De Natura Hominis, p. 3.* ‡ *Tatian. §. 18. p. 45.* § *§. 21, 22. p. 51, 52, 53.* ¶ *§. 35. p. 76, 77.* † *Athenag. De Resurrect. §. 11. p. 181.* † *Iren. L. II. C. 62. p. 121.*

Bodies, wherein they departed from the Grace of God. See L. I. C. 18. p. 91. L. II. C. 52. p. 180. L. V. C. 1. p. 393, and largely. C. 4.—19. p. 403.—430. *Epiphani. Hæres. LXII. §. 1. p. 513.*

But that we are made up of a Body, taken from the Earth, and of a Soul, which receives a Spirit from God, every one will acknowledge.

N. B. If we examine the Opinion of the Ancients more narrowly, we shall find, that the *ψυχή* and *σῶμα*, the Soul and Body, are alone the proper and essential parts of a Man, in their Notion; as being all the parts that strictly belonged to Humane Generation, and were coming by natural Birth into the World. And that the *πνεῦμα* or *πῦρ*, the Spirit or Mind, was superadded by God, after the Formation of the Body, and of a more Divine Original. This is most plain, particularly of * *Tatian* and *Irenæus*, who will not allow that the Wicked, who yet certainly are *Compleat Men*, have any of that higher and diviner Principle at all. Whence Dr. *Grabe* rightly observes of the latter of them thus,

^b To be short, I affirm that *Irenæus* does only make express mention of two essential parts of a Man, Soul and Body; but that he adds the Spirit, as the integrating part of a Regenerate Man only.

And we shall hereafter find that *Melito* was, in the main, of the same Opinion. So that when any of the Ancients style our Saviour, a perfect and compleat Man, their Notion necessarily included no more than that he had really such a *σῶμα* and *ψυχή*, Body and Soul, as all other Men have by natural Generation. *Vid. Tertull. Advers. Praxeam, De Carne Christi, & De Resurrectione Carnis: & Orig. upon Matt. XXIV. 40. 51.*

N. B. Whether this ancient Philosophy, which supposes three, or the modern, which supposes but two parts of a Man, be the truest I shall not positively determine. I only suggest that the great struggle between Reason and Sense, between the Spirit and the Flesh in Mankind, does very well agree to the ancient Hypothesis, and is not so accountable in the modern. † And when we find in the LXXII. the difference there was put between the Punishment of one who caus'd the Fruit of a Woman with-child to depart from her, according as it was before or after the perfect Formation of the Body, or the Presence of this reasonable Soul; || when we also find the Apostles in their Constitutions ordering the very Catechumens to be taught the Nature and Constitution of a Man, and expressly affirming, that the

* L. III. C. 32. p. 60. * *Tatian. §. 25. p. 58.* ^b In *Iren.* p. 407. *Vid. L. II. C. 52. p. 180. C. 62. p. 191. C. 63, 64. p. 192, 193. L. V. C. 6, 7. p. 406, 407.*
† *Exod. XXI. 22, 23.* || *L. VII. C. 38. p. 378.*

Rational Soul is created or infus'd after the Body's compleat Formation, but not before; nay, when we find Nature so much more careful to preserve a Humane Fetus after the Mother is quick than before; we can hardly avoid supposing this to be the true State of Mankind; and that we are Brutes coming into the World by natural Generation, with only a Body and Sensitive Soul thereto belonging, till at the time of the quickening God is pleased to create or infuse the third and noblest part of our Composition, the Spirit or Rational Soul, for the Government of the whole. This account best agrees to Nature, Scripture, and to both Jewish and Christian Antiquity; and best avoids the Difficulties about Humane Generation also; and so seems much to be prefer'd to our modern Hypotheses. However, when we search into the Doctrines of the Ancients, in Points bordering hereon, we must certainly understand all their Expressions according to their own Notions in * Philosophy, and not Judge of them by the Notions of these latter times; the want of which Observation has long confounded the Church in that Important Point of our Saviour's Incarnation, as will appear under the following Article. Vid. Athanas. De Incarn. p. 67. Clem. Alex. Strom. III. p. 331. Orig. in Jos. Gr. Pref. p. 26. in Matth. p. 285, 338, 340, 483. in Joan. p. 10; 400.

ARTICLE XV.

Jesus Christ, the Word, and Son of God, i. e. his Divine Nature assum'd a Humane Body, or Humane Flesh, with its Properties and Passions; or, in the Ancient Stile, a σῶμα or σὰρξ, with its ψυχή, and so became a Divine Soul in a Humane Body, a God Incarnate; or, in Scripture Language, the Word made Flesh and dwelling among Mankind.

^a N. B. **B**Efore I come to confirm this Important Proposition, I must here do the Pious and Learned Mr. Brocklesby that Justice, to own that I receiv'd the first Intimation of it from his Book; tho' it was not there sufficiently enlarg'd upon and confirm'd by him.

^a Constitut. L. VII. C. 38. 39. p. 378. with C. 34. p. 374. ^a Gospel Theism. L. VI. C. 8. §. 4. p. 920. 921, 922.

John.] ^a The Word was made Flesh, and dwelt among us; and we beheld his Glory, the Glory as of the only begotten of the Father.

^b Jesus answered, and said unto them: Dissolve this Temple; and in three days I will raise it up. The Jews therefore said unto him: Forty and Six Years this Temple has been built, and wilt thou raise it up in three Days? But he spake of the Temple of his Body. See **1 Pet. I. 13, 14.**

^c The Bread which I will give is my Flesh, which I will give for the Life of the World, &c.

Romans.] ^d Concerning his Son, who was made of the Seed of David, according to the Flesh; but was declared to be the Son of God with Power, according to the Spirit of Holiness.

^e Ye are dead to the Law through the Body of Christ. See **v. 18.**

^f God sending his own Son in the likeness of sinful Flesh; and for Sin, condemned Sin in the Flesh.

^g Of whom, as concerning the Flesh, Christ came.

1 Corinthians.] ^h The Cup of Blessing which we Bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

ⁱ **2 Corinthians.]** ^j For tho' we have known Christ after the Flesh, yet now henceforth know we him no more.

Ephesians.] ^k Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances. — And that he might reconcile both unto God; in one Body, by the Cross.

^l For we are the members of his Body, of his Flesh, and of his Bones.

Colossians.] ^m Now hath he reconciled you in the Body of his Flesh, through Death.

1 Timothy.] ⁿ God was manifested in Flesh.

Hebrews.] ^o For as much then as the Children are made Partakers of Flesh and Blood, he also himself likewise took part of the same.

^p Who in the Days of his Flesh, &c.

^q Sacrifices and Offering thou wouldest not, but a Body hast thou prepared me, &c.

^r By the which Will we are sanctified, through the Offering of the Body of Jesus Christ once for all.

^s By a new and living Way, which he hath consecrated for us, through the Veil, that is to say his Flesh.

1 Peter.] ^t Being put to death in the Flesh, but quickened by the Spirit; in which he went and preached to the Spirits in Prison.

^u Forasmuch then as Christ hath suffered for us in the Flesh.

^a Joh. I. 14. ^c II. 19. 20. 21. ^d VI. 51.—58. ^e Rom. I. 3, 4. ^f VII. 4. ^g VIII. 3. ^h IX. 3. ⁱ 1 Cor. X. 16. ^k 2 Cor. V. 16. ^l Eph. II. 15, 16. ^m V. 30. ⁿ Ory. I. 21, 22. ^o 1 Tim. III. 16. ^p Heb. II. 14. ^q V. 7. ^r X. 5. &c. ^s v. 14. ^t v. 20. ^u 1 Pet. III. 18, 19. ^v IV. 1.

John. ^a Every Spirit that confesseth that Jesus Christ is come in the Flesh is of God. And every Spirit that confesseth not that Jesus Christ is come in the Flesh, [that dissolves Jesus,] is not of God. And this is that Spirit of Antichrist which ye have heard that it should come; and even now already is it in the World.

^a *John.* ^b Many deceivers are entred into the World who confess not that Jesus Christ is come in the Flesh. This is a Deceiver, and an Antichrist.

N. B. St. *John's* Character here of such *Cerintian*, or *Antichristian* Doctrines, as did *ἀνέν τῷ Χριστῷ*, separate Christ from Jesus, the compleat Divine, from the compleat Humane Nature, and so did in effect deny that the *λόγος*, or Word, was really incarnate and suffered, are so very like the modern Doctrines deriv'd from Antichrist, that we ought to be very cautious in their Examination before we receive them. *Vid. Artic. XVI. infra.*

Clement. ^a From *Jacob* came our Lord Jesus Christ, according to the Flesh.

^a Our one Lord Jesus Christ, who has saved us, being first a Spirit was made Flesh, and so called us; even so we also shall in this Flesh receive the reward.

Hermas. ^b To whom the Messenger reply'd, Harken; that Holy Spirit which was first of all created did God place in a Body, wherein it should inhabit, that is, in a chosen Body which pleased him. This Body therefore into which the Holy Spirit was brought, served that Spirit, walking rightly and purely in Modesty, nor ever defiled that Spirit. Seeing therefore the Body at all times obey'd the Holy Spirit, and labour'd rightly and chastly with him, nor falter'd at any time, that Body being wearied conversed indeed servilely; but being mightily approv'd to God, with the Holy Spirit, was accepted by him, For such a stout course pleased God, because he was not defiled in the Earth, possessing the Holy Spirit. He called therefore to Counsel his Son, and the Good Angels, that there might be some place of standing given to this Body, which had served the Holy Spirit, without blame, lest it should seem to have lost the reward of its Service.

Barnabas. ^c He was content as it was necessary to appear in the Flesh. — For if he had not come in the Flesh, how could we Men be saved? Wherefore the Son of God did for this cause come in the Flesh, &c. — For God says, By the stripes of his Flesh are we healed, &c.

^d But because the Lord hath hardened his Flesh against Sufferings; &c. — Now what the spiritual meaning of this is, learn; put your

^a 1 *John* IV. 2, 3. ^y 2 *John* v. 7. ^z *Clem. Ep.* I. §. 33. p. 164. ^a *Ep.* II. §. 2.

^b *Herm.* Simil. V. §. 6. p. 103, 106. ^c *Barnab.* §. 5. p. 61. & 16. ^d §. 4. p. 17, 18, 19.

Trust in Jesus, who shall be manifested to you in the Flesh. For Man is the Earth which suffers, forasmuch as out of the surface of the Earth Adam was formed. Because he was about to be made manifest in the Flesh, and to dwell among us.

Because he also was himself one day to offer up the Vessel of his Spirit a Sacrifice for our Sins.——Because they saw me ready to offer my Flesh for the Sins of my New People. See §. 11. p. 38.

See here again Jesus, not the Son of Man, but the Son of God made manifest in a Type, and in the Flesh.

[Test. Patriarch.] That God took a Body, and eat with Men and saved them.

Because they believed not in God, who came in the Flesh to be their deliverer.

[Constitutions.] For he that framed for himself a Body out of the Virgin, the same is also the Former of other Men.

For they also deny his Generation according to the Flesh——imagining the Lord to be a meer Man; supposing him to consist of a Soul and a Body.

[Ignatius.] Who afterward became Man of the Virgin Mary, for the Word was made Flesh. Being incorporeal, he was in a Body Being impassible, he was in a passible Body: Being immortal, he was in a mortal Body.

He really took a Body; for the Word was made Flesh.

But if, as some that are without God, that is, the Unbelievers say, that he was made Man in appearance, that he did not really take a Body——The Virgin Mary therefore did really conceive that Body which had a God inhabiting therein: And God the Word was really conceiv'd of the Virgin: Having cloath'd himself with a Body of like Passions with us. He was really in the Womb, who formed all Men in the Womb; and made himself a Body of the Seed [or Blood] of the Virgin.

It any one confesses these things; and that God the Word did inhabit in a Humane Body, being therein the Word, as the Soul is in the Body; because it was a God that was the inhabitant, and not a Humane Soul, &c.

They say he took a Body of the Virgin in appearance, and not in truth.——forgetting him that said, The Word was made Flesh and again, Destroy this Temple, and in three days I will raise it up. Therefore the Word did inhabit in Flesh; for Wisdom built her self an House.

But I know that he was in a Body——I also know that he was in the Flesh. See §. 4. p. 88.

§. 7. p. 21. f §. 12 p. 41. g Test. Sym. Spicil. §. 6. p. 157. h Test. Berj. 20. p. 251. i Constitut. Apost. L. V. C. 7. p. 309. k L. VI. C. 26. p. 354. l nat. ad Eph. §. 7. p. 48. m Ad Trall. §. 9. p. 67. n §. 10. p. 68. o Ad Phila. §. 6. p. 83. p Ad Smyrn. §. 2. p. 87. q §. 3. p. 87.

* Not owning him to be a God bearing Flesh about him.

† Unless he believes Jesus Christ has conversed in Flesh, &c.

* In the name of Christ Jesus, in his Flesh and in Blood, his Passion and Resurrection, both fleshly and spiritual, [in] the unity of God and of you.

* Wait for Christ the Son of God; for him that was before time, but appeared in time; him that was by Nature invisible, but became visible in the flesh; him that was impalpable and could not be touch'd as incorporeal; but could be touch'd, and was palpable in the Body.

Justin. * But the primary Power after the Father of all things, the Lord God, is his Son, the Word; who how he was made Flesh, and became a Man, we will explain in what follows.

* But after what manner Jesus Christ our Saviour was made Flesh, by the Word of God, and had both Flesh and Blood for our Salvation, &c.

* Therefore Christ, who appeared for our sakes, was, as to his intire Person Rational; as to the Body, as to the Word, and as to the Soul.

N. B. Since *Justin* before distinctly assur'd us, that he esteem'd Man made up of a σῶμα, a ψυχή and a πνεῦμα; a Body, a Soul, and a Spirit; and that τὰ τρία ταῦτα σωθίσανται, those three are capable of Salvation: And since he as distinctly here assures us that our Saviour's intire and compleat Person was made up of only a σῶμα, a ψυχή, and the λόγος, Body, and Soul, and the Word it self; It seems very plain, that he had no Notion of a humane rational Soul in our Saviour, distinct from that λόγος; the Introduction of which, after *Justin's* time, has ever since intirely perplex'd that wonderful Mystery of the Incarnation, and rendred no small part of the New Testament, and of the first Writers unintelligible: Nay, prevented our due Praises and Acknowledgments to the Divine Word himself, at least on any rational and accountable Foundation, for that amazing Condescension and Humiliation of his for our Redemption and Salvation.

* Therefore was it necessary that the Word should be in a Body, that he might deliver us from that Death which our corruptible Nature was liable to.

* Where the Son, the Word was, when he came to us, bearing Flesh about him. See *Dial. cum Tryph.* p. 296, 297.

* That in this Prophecy therefore there is a Prediction concerning that Bread which our Saviour delivered to us, to do this, in remem-

† §. 5. p. 89. † Ad Smyrn. §. 6. p. 89. † §. 12. p. 92. † Ad Polycarp. §. 3. p.

95. † Just. Apol. I. §. 41. p. 66. x §. 86. p. 128, 129. † Apol. II. §. 10. p. 26.

‡ Fragn. Spicil. g. p. 172. ‡ De Resurrect. Spicil. §. 1. p. 178. ‡ Vid. Dialog. cum Tryph. p. 296, 297.

brance of his Incarnation; which was for the sake of those that believed in him, for whose sake he also became passible; &c.

* That the first-born of every thing that was made was really Incarnate, and became a child by the Virgin's Womb. See p. 314.

Melito.] ^d That he had really, and not only in appearance a Soul and a Body, which are parts of our Humane Nature, ——— fully prov'd his Divinity conceal'd in the Flesh, ——— a perfect Man.

N. B. If Melito's Book *ἀπὸ τῆς ψυχῆς, καὶ τοῦ σώματος, καὶ τοῦ νοῦς, of the Soul, and Body, and Mind*, already mention'd, were still extant, this Quotation out of him, compar'd therewith, would be, in all probability, as full and dectory as those of Ignatius, and Justin before. Nor is it very much inferior still. For since we have all the reason in the World to believe, that Melito did as certainly esteem Man made up of three parts, as the rest of his Contemporaries, or as Justin himself; 'tis very plain from this noble Fragment, that he esteem'd that perfect and compleat Humane Nature, which our Saviour assum'd to include no more than two of those parts, the *ψυχή* and the *σῶμα*, the Soul, and the Body, exactly according to Justin also. So that 'tis still more plain how pernicious a mistake has been long made in this important Article of the Incarnation, and how highly necessary it is to correct it; and instead of the Groundless Notion of a humane rational Soul, to own, with Melito and the Ancients, no other than that wonderful *καὶ ὑπερῷον ἐν σαρκὶ θεῶν*, Divinity conceal'd in Flesh, which was the proper and inestimable price of the Redemption of Mankind.

Athenagoras.] * Altho' God took a Body, according to the Divine Dispensation.

Irenæus.] ^f That he was the Son of God; that he was the only begotten; that he was the maker of all things; that he was made Flesh, and dwelt among us.

* Learn therefore, O you foolish Persons, that 'tis Jesus who suffered for us, who dwelt among us. This very Person is the Word of God. For if any other of the *Aëons* were made Flesh for our Salvation, the Apostle would have spoken of another Person. But if the Word who is deriv'd from the Father, who descended, is the same that ascended, the only begotten Son of the only God, when he was incarnate for Men, according to his Father's Good Pleasure, he did not discourse concerning any other Person, much less concerning the *Ogdoas*, but concerning the Lord Jesus Christ. For according to them the Word was not primarily made Flesh. But they say, that the Saviour put on an animal Body, which was framed from the Dispensation by an

^c p. 310. ^d Melito. pag. 39. prius. ^e Athenag. Legat. c. 17. p. 78. ^f Iren. L. I. c. 1. §. 19. p. 41. ^g §. 20. p. 42.

ineffable Providence, in order to his being visible and tangible. Now the Flesh is that original Formation from the Dust, which was in the Case of *Adam* made by God, which *John* declared the Word of God was truly made, &c. See C. 2. p. 43.

^h And he made his Salvation, that is, his Word, to become visible to all Flesh, by its Incarnation, that so on all Accounts their King might be made manifest. See C. 11. p. 215, 216, 219.

ⁱ But *Matthew* says, that the Wise Men that were guided by the Star to *Emanuel*, did declare by those Gifts which they offered who it was whom they ador'd. Since there was Myrrh, because he was the Person who was to die, and be buried for the mortal Race of Mankind. Gold, because he was a King, Of whose Kingdom there is no end. He was also made manifest to those who sought him not, Besides, *Matthew* says of his Baptism, The Heavens were open'd unto him, and he saw the Spirit of God as a Dove coming upon him. And behold a Voice from Heaven, saying, This is my belov'd Son, in whom I am well-pleased. For Christ did not then descend upon Jesus. Nor is Christ one Person, and Jesus another; but 'tis the Word of God, who is the Saviour of all Men, and the Lord of Heaven and Earth, who is Jesus; — who also took Flesh, and was anointed by the Father with the Spirit.

^k The only begotten Word, who was ever present with Mankind, being united and intimately join'd to his own Formation, according to the good pleasure of the Father; and was made Flesh, he is Jesus Christ our Lord, who also suffered for us. See C. 19. p. 244. C. 20. p. 248.

N. B. That we may see how exactly *Irenæus* look'd upon the *Logos*, or Word, as supplying the place of the rational Soul, take Dr. *Grabe's* Note upon the Word *Consparsus*.

Consparsus.] In the Greek, as I conjecture, it was *μεσπάρειν*; mixed, that is, intimately united; as in *Plutarch's* Life of *Romulus* we meet with this Expression, *μεσπάρειν σώματι ψυχῇ*. The Soul is intimately united to the Body.

^l The Son of God was made the Son of Man, that we may receive Adoption through him; the Man carrying, and containing, and including the Son of God.

^m Without doubt he says these things to those who do not receive the gift of Adoption, but dishonour the Incarnation of the pure Generation of the Word of God; and deprive Man of his return unto God; and are ungrateful to the Word of God, who was Incarnate for them. For to this end the Word was made Man, and the Son of God

^h L. III. C. 9. p. 213. ⁱ C. 10. p. 213. ^k C. 18. p. 241, 242. ^l p. 242. ^m C. 21. p. 249.

the Son of Man, that Man being intimately united to the Word of God, and receiving the Adoption may become the Son of God.

They also are greatly mistaken, who say that he took nothing from the Virgin, that they may reject the Inheritance of the Flesh, and cast away the Similitude. For if Man had his Formation and Substance from the Earth, by the Hand and Skill of God, but Jesus had not his from the Hand and Skill of God, he does not then preserve the Similitude of a Man, who was made after his Image and Likeness; and that Divine Skill will be irregular; as not having whereon to shew its Wisdom. This is in effect to say, that he exhibited himself but in Appearance; and as a Man, when he was not a Man; and that he was made Man without taking any thing of Man. For if he did not receive from Man the Substance of Flesh, he was not made Man, or the Son of Man: And if he did not become what we were, 'tis no great Matter that he suffer'd and endured. Now that we consist of a Body, taken from the Earth, and a Soul, which receives a Spirit from God, every one will readily confess. The Word of God therefore became this, summing up his Formation in himself: And for this Cause does he own himself to be the son of Man, otherwise his Descent into Mary was needless. For why did he descend into her, if he was not to take any thing from her? And farther, if he took nothing from Mary, he would not have admitted that Food which was took from the Earth, by which that Body which is taken from the Earth is nourished. Nor would he, when, like *Moses* and *Elias*, he had fasted Forty Days, have been Hungry, while his Body sought for its proper Food. Nor would *John* his Disciple, when he wrote about him, have said, But Jesus being wearied with his Journey sat down. Nor would *David* have thus spoken of him before-hand; And they added to the pain of my Wounds: Nor would he have wept for *Lazarus*: Nor would he have sweat great Drops of Blood: Nor would he have said, My Soul is exceeding Sorrowful: Nor would Blood and Water have come out of his pierced Side: For all these are signs of Flesh, which was taken from the Earth, which he summ'd up in himself, saving his own Workmanship. See L. IV. C. 37. p. 331, 336.

They who preached Emanuel to be born of a Virgin, did declare thereby the Union of the Word of God with his Workmanship. For the Word shall be Flesh, and the Son of God the Son of Man, (That pure Being opening the pure Womb, even that which regenerates Men unto God; which Womb he also made pure) and he was made what we are. He is the Strong God; and his Generation cannot be declared.

The Lord therefore, when he had redeemed us with his own Blood, and given his Soul for our Souls, and his own Flesh for our Flesh—For these things were not done in Appearance only, but in

Reality and Truth. For if when he was not a Man, he appear'd to be a Man, neither did he remain, what he truly was, the Spirit of God; for a Spirit is invisible. Now I have demonstrated that 'tis the same thing to say, that he exhibited himself in Appearance only, and to say that he received nothing from Mary; for he had not really Flesh and Blood by which he redeemed us, unless he summ'd up the original Formation of Adam in himself. The *Valentinians* therefore are vain in their Opinions about this Matter; while they strive to take away the Life of the Flesh.——For as in the Beginning of our Formation in Adam, that breath of Life which was from God, being united to the Body Formed, did animate the Man, and made him a rational Creature; So in the Conclusion did the Word of the Father, and the Spirit of God, when it was united to the Arcient Substance whence Adam was formed, make him a living and perfect Man, receiving the perfect Father. See C. 2. p. 395.—400.

N. B. This, join'd to, the other Passages of *Ireneus*, does plainly shew that the *Λόγος*, or Word was in his Opinion instead of the rational Soul in the Person of our Saviour. For so says he here, that as the Soul inspir'd by God at first into the Body of Adam, who was already a Man, made him a Rational Creature, so did the *Λόγος*, or *πνεῦμα Θεῶν*, the Word, or Spirit of God united to a Humane Body, made like that of Adam, render our Lord a *Complete Man* also: which will be farther particularly confirm'd by one more concluding Testimony from the same Author.

¶ For as the Ark was overlaid within and without with pure Gold; so was the Body of Christ Pure and Splendid; adorn'd within with the Word, and preserv'd without by the Spirit; that the splendor of the Natures might be demonstrated by both those Ornaments.

N. B. When after some time the distinction of Man into three parts began to wear out of the Church, and we were suppos'd to be made up of only a Soul and a Body, *Novatian*, or the Author now passing under his Name, then gives us an Account of the Catholick Doctrine in this Matter; and is most full and plain, that the *Λόγος* assum'd only a humane Body, as is evident from many of his Expressions in his excellent Book, which deserves every honest Enquirer's careful perusal on this Occasion. See particularly Chap. 20. p. 749.

N. B. If any one desire to know when the common Notion of a humane rational Soul in our Saviour came first into the Church, I answer, that the first Author that I can trace it in is but a very sorry one, *Theodorus* the old Heretick mention'd by *Ignatius* himself; and

whose Notions are known from his Eastern Doctrine, after the Works of *Clemens Alexandrinus*, towards the beginning of the second Century. Take this Doctrine in the Words of our most Learned Dr. * *Cave*, *Christum a primo rerum principio incarnatum fuisse* [docuit;] *λογον enim νεύμα, tanquam vehiculum, semper adfuisse; cumque in terras descenderet his adjuncta fuisse* *ψυχην καὶ σῶμα, ut eo modo humanis oculis visibilis redderetur.* He taught, That Christ was incarnate from the beginning of the World, because a Spirit was always joined to the Word, as a Vehicle; and that when he descended on the Earth, a Soul and a Body were added to them, that so he might be made visible to the Eyes of Men. But as this was but an obscure Notion, and breach'd by one of the ancient Hereticks; so it could not prevail much in the Church by his means. *Tertullian* † soon after began to confound the Spirit and Soul in Man; and tho' he plainly supposes they in strictness were, and had hitherto been esteem'd different; and seems to own, that he thought our Saviour had no rational Soul, distinct from his Divine Nature; yet by beginning to confound these two parts, he plainly made way for the modern Doctrine; since a Soul of one sort or other, was often ascrib'd to our Saviour; and if the Soul and Spirit were either the same thing, or inseparable from one another, the owning of the one would readily introduce the belief of the other. After him *Origen*, when he was philosophizing about the Pre-existence of Humane Souls, does not exclude the Consideration of the like Soul in our Saviour; but then avoids the common Difficulties, by supposing it assum'd into Heaven, and swallowed up in the *λογος*. But this being own'd barely as an uncertain philosophick Hypothesis, did not probably spread far; not at least as any point of Faith: Accordingly in *Novatian*, as we have already noted, we find no Footsteps of this rational humane Soul; but that, according to the primitive Doctrine, the *λογος* abundantly supply'd its place in the Person of our Saviour. After *Novatian* we hear little of this Matter for some time, till the days of *Athanasius*; who before his Quarrels with the *Arians*, and that *ἀντιλογία καὶ ἀνδολεχία*, or bending to the other extreme, which those Disputes introduc'd, most exactly retain'd the ancient Doctrine; as is clearly seen in his second Oration against the *Gentiles*, concerning the Incarnation. However, when it afterward appear'd, that the *Arians*, ‡ among their other primitive sacred Truths, preserv'd and insist'd on this Doctrine, that alone was enough for its Condemnation after the middle of the fourth Century. Nay, the stream ran so high at that time, that one of the learnedest Persons then in the

* *Histor. Literar. Pt. I. p. 54.* † *De Anima C. 11. p. 313.* *De Carne Christi, C. 11. p. 367.* *C. 18. p. 373.* *C. 19. p. 374.* *C. 21. p. 375.* *C. 23. p. 377.* *De Resurrect. Carnis, C. 49. p. 417.* *Adv. Prax. C. 30. p. 462.* *Vid. Huetii. Origenien. p. 49.* *&c. Vid. Contr. Cels. L. I. p. 52, 54, 55.* ‡ *See Bp. Pearson on the Creed, Art. III. p. 160.*

Church, I mean *Apolinarius*, who had written against even some Opinions of the *Arians*, yet retaining this ancient Doctrine of theirs * was himself condemn'd for an Heretick; and so another branch of the sacred *Depositum* of the truly Primitive Christian Faith, after it had tolerably kept its Ground for three Centuries and an half, underwent the common Fate of many others of the same Nature, and became *Heretical* with them also. Tho' I hope God's good Providence will soon so correct and reform his Church, that an honest Man may venture to read the Scriptures, and the most Primitive Writers, and freely to draw the original Doctrines of Christianity thence, without the odium of *Heretical Pravity*: The dread of which has hitherto been too hard for almost all the sincerest enquirers into these Matters; and discourag'd the most from so much as attempting the Restoration of that Faith, † which was once delivered to the Saints, in the first Age of the Gospel.

N. B. Upon the Correction of this fatal Mistake, about a rational humane Soul of our Saviour, and its suffering for us; whereas it was the divine Soul, or λόγος, which was in him, and which suffered also for us, as we shall see presently, all the Texts of Scripture relating to the Incarnation and Redemption receive a new Lustre, and appear to be so far from dark, obscure and unintelligible, as they have been long to us, that they are clear and plain, perspicuous and affecting; and shew that the greatness of this Mystery of Godliness at the Incarnation, * was the Blessed Son of God's real Condescension, and Love, and Humiliation, and Sufferings on our Account: Which instead of Metaphysical Arguments and Distinctions, require the highest degree of Religious Wonder and Gratitude; that † God has so loved the World as thus to give his only begotten Son, that all that believe on him may not perish, but have everlasting Life.

N. B. A Soul or ψυχή is ascrib'd to God the Father himself, in the following Places. Lev. XXVI. 11. 30. 1 Sam. II. 35. Psal. XI. 5. Prov. VI. 16. Isa. I. 14. XLII. 1. Jer. V. 9. 29. VI. 8. IX. 9. XIV. 19. XXXII. 41. LI. 14. Ezek. XXIII. 18. Amos VI. 8. Matt. XII. 18. Heb. X. 38. See Matt. XVI. 26. with Luc. IX. 25.

N. B. Ψυχή or Soul signifies the Rational Soul in the Texts following. Matt. X. 28. 39. XVI. 25, 26. Mar. VIII. 35, 36, 37. Luc. IX. 24. XII. 10. XVII. 33. Job. XII. 25. 1 Pet. IV. 19. 2 Pet. II. 8, 14. 3 Job. v. 2.

N. B. Πνεῦμα, Πνεῦμα ἁγίου, or Πνεῦμα Θεοῦ, The Spirit, the Holy Spirit, or the Spirit of God in several Texts and Testimonies signi-

* Vid Cave Hist Lit. Pt. I. p. 202. † Jud. v. 3. * 1 Tim. III. 16. † 1 Pet. III. 16.

fies the *Λόγος*, or Divine Nature of our Saviour. *Mar.* II. 8. *Luc.* I. 35? *Job.* VI. 56. 63. *Rom.* I. 3. 4. 1 *Tim.* III. 16? *Heb.* IX. 14. 1 *Pet.* III. 18, 19, 20. *Clem. Ep.* II. §. 9. p. 187. *Herm. Siml.* V. §. 6. p. 106. IX. §. 1. p. 111. *Barnab.* §. 7. p. 21. *Ignat. ad Smyrn. Salutar.* *Iustin Apol. Tarian.* §. 10. p. 25. *Theoph. ad Autolyc.* L. II. p. 88. *Iren.* L. V. C. 1. p. 393, 394. *Tertull. contra Prax.* & *contr. Marcion.* *Hippolyt. apud Theodorit.* *Dialog.* I, *Cyprian. De Idolor. Vanitat.* *Tract.* IV. *Lactant.* L. IV. C. 12. See *Sandius Interpret. Paradox.* in *Luc.* I. 35.

N. B. During our Saviour's state of *Humiliation* he stood in need of, and was assisted by the Holy Spirit, and by the good Angels. *Matt.* III. 16. IV. 1. 11. XII. 18, 28, 31, 32. *Luc.* I. 35. III. 22. IV. 1. 14, 18. XXII. 43. *Job.* I. 32, 33, 34. III. 34. *Act.* I. 2. X. 38. *Philip.* II. 6, 7, 8. *Heb.* II. 11. *Iust. Dialog. cum Tryph.* p. 314, 315.

N. B. The state of our Saviour's *Exaltation* is own'd by all. So many of the Texts relating to it do not come in our way elsewhere. But if any desire to consult them, they are these. *Matt.* XXVIII. 18, 19, 20. *Luc.* XXII. 29, 30, 69. XXIV. 26. *Job.* XX. 21, &c. *Act.* II. 33. III. 13. 15. X. 42. *Rom.* VIII. 34. *Eph.* I. 19. — 23. *Philip.* II. 9, 10, 11. *Heb.* II. 9. VII. 26. 28. VIII. 1. 2. *Jam.* II. 1. 1 *Pet.* III. 22. *Apoc.* *passim.* See *Hippolyt. De Antichristo apud Combefis Auctar. Noviss.* p. 28.

ARTICLE XVI.

Jesus Christ, the Word, and Son of God, when he was Incarnate, was liable to Temptations in his Divine Nature; and therein suffered for us; as the rational Soul is tempted and suffers in other Men, by its partaking of the Temptations and sufferings of the Body.

Matthew.] ^a **T**Hen was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil. See XXI. 37, 38, 39. *Mar.* I. 12. XII. 6, 7. *Luk.* IV. 1, &c. XX. 13, 14, 15.

^a *Matt.* IV. 1.

Acts.] ^d But ye have killed the Prince of Life.
^e To feed the Church of the Lord [or, of *Christ*,] which he has purchas'd with his own Blood.

N. B. So this Text was ever read, 'till the Days of *Atbanasius*, when *κύρις* Lord, or *Χριστός* *Christ* was changed to *Θεός* God.

1 Corinthians.] ^d For had they known it they would not have crucified the Lord of Glory.

Philippians.] ^e Let this Mind be in you which was also in *Christ* *Jesus*; who being in the form of God, did not assume to be equal to God, but made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of Men; and, being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross, &c.

Colossians.] ^f In whom we have Redemption through his Blood, the forgiveness of Sins; who is the Image of the Invisible God, the first-born of every Creature.

Hebrews.] ^g Who being the brightness of his Glory, and the express Image of his Person, and upholding all things by the Word of his Power, when he had by himself purged out Sins, sat down on the right hand of the Majesty on high.

^h But we see *Jesus*, who was made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour; that he, by the Grace of God, should taste Death for every Man. For it became him for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through sufferings.

ⁱ Wherefore in all things it behoved him to be made like unto his Brethren; that he might be a merciful and faithful High Priest, in things pertaining to God, to make Reconciliation for the Sins of the People. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

^k For we have not an High Priest which cannot be touched with the feeling of our Infirmities; but was in all points tempted, like as we are, yet without Sin.

^l Who in the days of his Flesh, when he had offered up Prayers and Supplications, with strong Crying and Tears unto him that was able to save him from Death; and was heard in that he feared. Tho' he were a Son, yet learned he Obedience by the things that he suffered.

1 Peter.] ^m But with the precious Blood of *Christ*, as of a Lamb without blemish, and without spot. See *Job*. III. 16. and *1 Job*. III. 16.

^b *Act*. III. 15. ^c *XX*. 28. ^d *1 Cor*. II. 8. ^e *Philip*. II. 5—8. ^f *Coloss*. I. 14.
^g *1 Heb*. I. 3. ^h *II*. 9, 10. ⁱ *V*. 17, 18. ^k *IV*. 15. ^l *V*. 7, 8. ^m *1 Pet*. I. 19.

Apocalypse.] ⁿ I am the first, and the last: I am he that liveth, and was dead, and behold I am alive for evermore, and have the Keys of the invisible World, and of Death.

• These things saith the first, and the last; who was dead, and is alive.

Thaddæus.] ^p And how he humbled himself, and died, and lessened his Divinity.

Barnabas.] ^q If therefore the Son of God, who is the Lord of all, and shall come to Judge both the quick and dead, hath suffer'd, that his stripes might revive us; Let us believe that the Son of God could not have suffered but for us. But being crucified, they gave him Vinegar and Gall to drink. Hear therefore how the Priests of the Temple did forshew this also. The Lord, by his Command, which was written, declared, that whosoever did not fast the appointed fast, he should die the Death; because he also was himself one day to offer up the Vessel of the Spirit a Sacrifice for our Sins.

Constitutions.] ^r He permitted him to die, who by Nature could not suffer; his beloved Son, God the Word, the Angel of his great Council.

^s If therefore the Lord of Heaven and Earth underwent all his Sufferings for us, &c.

^t And that by the permission of God, he who was God the Word endured the Cross, and despised the Shame, and that he died, &c.

^u He was pleased, by thy good Will, to become Man, who was Man's Creator; to be under the Laws, who was the Legislator; to be a Sacrifice, who was an High-Priest; to be a Sheep, who was the Shepherd; and he appeased thee, his God and Father, and reconciled thee to the World, and freed all Men from the Wrath to come; and was made of a Virgin, and was in Flesh; being God the Word, the beloved Son, the first-born of the whole Creation. — He was in the Womb of a Virgin, who formed all Mankind that are born into the World: He took Flesh, who was without Flesh: He who was begotten before time, was born in time: — He was partaker of Meat, and Drink, and Sleep, who nourishes all that stand in need of Food. — And he that was the Judge, was Judged; and he that was the Saviour, was condemned; he that was impassible, was nailed to the Cross; and he who was by Nature immortal, died; and he that is the giver of Life, was buried.

Ignatius.] ^w Permit me to imitate the Passion of Christ, my God.

^x Wait for Christ, the Son of God; for him that was before time, but appeared in time; him that was by Nature invisible, but became

ⁿ Apoc. I. 17, 18. ^o II. 8. ^p Thadd. Spicileg. Tom. I. p. 11. ^q Barnab. § 7. p. 20, 21. ^r Constitut. Apostol. L. II. C. 24. p. 234. ^s L. III. C. 19. p. 289 290. ^t L. VIII. C. 1. p. 388. ^u C. 12. p. 402. ^w Ignat. ad Rom. §. 6. p. 76. ^x Ad Polycarp. §. 3. p. 95.

visible in the Flesh; him that was impalpable, and could not be touch'd, as incorporeal, but could be touched, and was palpable in the Body; him that was impassible, as being God, but became passible for our sakes, as being Man; him that endured Affliction all manner of ways for our sakes.

Justin.] ⁷ Tho' I should not demonstrate that he preexisted, and that he was content to be born a Man of like Passions with us, of the Virgin, and having our Flesh, according to the will of the Father, &c.

² How he that was seen to *Abraham* as a God, being also the Minister of that God, who was the Maker of the Universe, when he was born a Man by the Virgin, became as thou saidst, of like Passions with all Men.

³ Concerning that Bread which our Christ delivered to us, to do in remembrance that he was incarnate, for the sake of those that believe on him; for whose sake also he became liable to suffering, &c. — He it is who was crucified, who by our preaching is declar'd to be God, and Man, and crucified and dying.

^b Against his Name, who is the Son of God, and the first-born of every Creature, and who was born by the Virgin; and was made a Man, liable to sufferings, and was crucified. See p. 326.

^c Because sweat, as it were great drops, poured down when he pray'd, and said, If it be possible let this Cup pass from me: On account that his Heart was in a trembling Condition, and his Bones in like manner, and his Heart, in his inward parts, like unto melting Wax: that we may thence understand that his Father was willing that his own Son should really endure such sufferings for our sake, that we might not say that he himself, the Son of God, did not partake of those Accidents which beset him.

^d By them was preached the suffering Word.

^e Wherein he takes notice of that Passion which God suffered by God himself.

Melito.] ^f God suffered by an *Israelitish* hand.

Irenaeus.] ^g To acknowledge with thankfulness why it was that the Son of God was made Flesh.

^h [*Cerintus* taught,] That Christ at last flew away from Jesus, and that Jesus suffered, and rose again, but that Christ continued impassible, as being spiritual.

ⁱ But indeed none of the Opinions of the Hereticks allow that the Word of God was made Flesh; for if one makes exact enquiry into all their Rules of Faith, he will discover that the Word of God, and that Christ, who is above, is introduc'd by them all, as without Flesh,

⁷ Just. Dial. cum Tryph. p. 267. ² p. 279. 280. ³ p. 296. 297. ^b p. 311. ^c p. 331. ^d p. 336. ^e p. 345. ^f Ap. Grabi. Not in Bull. p. 86. ^g Iren. L. I. C. 4. p. 47. ^h C. 25. p. 102. ⁱ L. III. C. p. 129, 220.

and impassible.——But for those who separate Jesus from Christ, and affirm that Christ continued impassible, but that Jesus suffered; if they read that Gospel which was written by *Mark*, with the love of Truth, which themselves receive, they may thence correct their Errors.

ⁱ Not one Christ who suffered, and rose again, and another that flew away, and continued impassible, &c.——But the Son of God who was also made Man, and suffered, &c.

* The Gospel therefore knows no other Son of Man, but him who was of *Mary*, who did also suffer. Nor does it know a Christ who flew away from Jesus before his Passion, but it knows Jesus Christ, who was born, and was the Son of God; and who after his Passion rose again.——Foreseeing these blasphemous Rules, which divide our Lord, so far as is possible, and say he is made up of two Substances.——But because all the foremention'd Hereticks, altho' in Word they do indeed confess one Jesus Christ, expose themselves to derision, while they think one thing and say another.——They declare that this our Christ suffered, and was born, but that there is another which is deriv'd from the Creator, who is from the Oeconomy; or that there is one deriv'd from *Joseph*, whom also they allow in their reasoning to be liable to sufferings; but that the other descended from invisible and ineffable Places; whom also they affirm to be Invisible, incomprehensible, and impassible. These err from the Truth, because their Doctrine departs from him who is truly God: Not understanding that the Word of this God, the only begotten, who is ever present with Humane Nature, being united and mixed with his own Workmanship, according to the good Will of the Father, and made Flesh, he is Jesus Christ our Lord, who also suffered for us.——On all Accounts therefore he is Man, the Workmanship of God; and on that Account he summed up Mankind in himself, and he is one invisible who became visible; one incomprehensible that was made comprehensible, and one impassible, who was made passible; and the Word made Man: While he is the Saviour of those that are saved, and the Lord of those that are under Dominion, and the God of those things that are created, and the only begotten of the Father, and Christ, who is preached, and the Word of God, incarnate, when that fulness of time was come wherein the Son of God was to become the Son of Man. They therefore are out of the Dispensation, who, under the pretence of Knowledge, suppose that Jesus is one Person, and Christ another.——These are the Disciples of Error, who outwardly appear to be Sheep, ——but inwardly are Wolves; their Opinion is deadly, ——parting and dividing the Son of God many ways: whom also the Lord forewarned us to take care of. And * *John* his Disciple in the forecited Epistle commands us to avoid them, saying, Many Deceivers are gone out into this World, who do not confess

ⁱ C. 12. p. 225, 226, 227. ^k C. 18. p. 241, 242, 243. ² 2 *Joh.* v. 7, 8.

that Jesus Christ is come in the Flesh. Such an one is a Deceiver, and an Antichrist. Take heed of them, lest ye lose ye those things which ye have wrought. Again he says in an [†] Epistle, Many false Prophets are gone out into the World. By this know ye the Spirit of God; every Spirit which confesseth that Jesus Christ is come in the Flesh is of God. And every Spirit which dissolves Jesus Christ, is not of God, but of Antichrist. And these Expressions are like to that which is written in the Gospel. [‡] For the Word was made Flesh, and dwelt among us. He therefore knew not of that Christ which flew away from Jesus; nor did he own that Saviour which was above, whom they affirm to be impassible. For if the one suffered, and the other remained impassible; the one was born, but the other descended on him that was born, and afterward left him, 'tis plain there were not one but two. But that the Apostle knew of no more than one Christ Jesus, who was born, and suffered, he says again, * Know ye not that so many of us as were baptized in Christ Jesus were baptized in his Death? That like as Christ rose again from the dead, so we also should walk in newness of Life. And again, he signifies that Christ suffered, and that it is he who is the Son of God, who died for us, and in the fulness of time redeemed us by his Blood, &c.——He most plainly declares, that the very same Person who was apprehended, and suffered, and shed his Blood for us, is Christ, the Son of God, &c.

[†] Who destroy the Spirit, and suppose Christ is one Person, and Jesus another, and teach, that there is not one, but two Christs; and if they say, they are united, still they say that the one partook of the Passion, but the other remained impassible; and that the one ascended up to the Plenitude, but the other remained in the intermediate Regions.

^m Since we have demonstrated plainly, that this Word which was in the beginning with God, by whom all things were made, who also was ever present with Mankind, was in the last Ages, at the time appointed by the Father, united to his own Wormanship, and made a Man liable to sufferings, all Contradiction hereto is excluded.——'Tis manifest therefore that *Paul* knew of no other Christ but him that suffered, and was buried, and rose again, and was born; whom also he calls a Man,——denoting thereby that it was not an impassible Christ that descended upon Jesus, but that he who was Jesus Christ suffered for us; who lay down, and rose again; who descended and ascended; the Son of God who was made the Son of Man.——And the Lord himself made it plain who it was that suffered; for when he had asked his Disciples, * Whom do Men say that I am? The Son of Man? And when *Peter* had replied, Thou art Christ, the Son of the living God: And when he had been commended by him:——He thereby plainly discovered, that the

[†] 1 *Joh.* IV. 1, 2, 3. [‡] *Joh.* I. 14. * *Rom.* VI. 3, 4. ¹ *C.* 19. p. 244. ^m *C.* 20. p. 245, 246, 247. * *Mat.* XVI. 13.

Son of Man, he is Christ, the Son of the living God. — That Christ, who was confessed by Peter, who therefore called him Blessed, because the Father revealed to him the Son of the living God; said, that he himself was to suffer many things, and to be crucified; and when the same Peter thought him to be a Christ, according to humane Opinion, and was averse to his Passion, he rebuked him, † and said to his Disciples, If any Man will come after me, let him deny himself, and take up his Cross, and follow me. For he that will save his Life shall lose it; and he that will lose it for my sake, shall find it. These are the plain Words of Christ, who is the Saviour of those who should be delivered unto Death for confessing him, and should lose their Lives. For if he was not to suffer, but to fly away from Jesus, why did he exhort his Disciples to take up their Cross, and follow him? which Cross, according to them, he did not take up himself, but left the Oeconomy of his Passion. Now if any one would pass his Judgment concerning these Persons, supposing them two, he will be found much the better and more patient, and truly good, who in the Wounds, and Stripes, and the other Indignities which they offer'd him was kind, and was not mindful of the Injury he had receiv'd, than he who flew away, and did not suffer any Injury or Indignity at all. Nay, this very thing confutes those also that say he suffered only in appearance. For if he did not really suffer, there is no Thanks due to him, where there was no suffering. And when we begin to suffer in earnest, we shall have reason to suppose that he has deceived us, when he exhorted us to be beaten, and to turn the other Cheek, if he himself did not really suffer before us. And as he deceived them so as to seem to them to be what he was not, so also he deceives us when he exhorts us to undergo those things which himself did not undergo. Nay we shall be above our Master, while we endure and suffer what our Master never endured nor suffered, &c. See C. 32. p. 260.

After this manner did they see the Son of God become Man, and converse with Men; foretelling that which was to be afterwards, declaring, that he who was not before come, was then come; and saying, that he who before was impassible, was become passible; that he who was then in Heaven descended into the dust of Death.

Now that there is One God, who is above all Principality and Dominion, and Power, and every Name that is named; and that the Word of this God, who was naturally invisible, was made palpable and visible among Men; and that he descended as low as Death, even the Death of the Cross.

N. B. We may here observe that when the Sufferings of our Saviour are mention'd in Scripture and Antiquity, our Lord is then generally describ'd by his *Divine Nature*, and not by his *Humane*; as

† v. 24, 25. n L. IV. C. 37. p. 333, 334. o C. 41. p. 341.

if it were on purpose to prevent our ascribing his Sufferings only to his Humanity. And then the *Value* and *Preciousness* of these Sufferings, observ'd there also, necessarily require that the *Divine Nature* should suffer, and not only the *Human*. For as to the Scholastick *Communication of Properties*, and *Hypostatical Union* of the two Natures, whereby the Sufferings of the Humanity, tho' not in the least undergone by, yet are taken as undergone by the *Divinity*; These are such ungrounded Metaphysical Niceties, so utterly strangers to the Scripture and the first Ages, nay so contrary to them, that they do not deserve any serious Confutation.

N. B. Since 'tis so exceeding plain that the *Divine Nature* of our Saviour suffered for the Sins of the World, in the unanimous Opinion of the most primitive Writers, as well as in the New Testament itself; and since especially the contrary Error was most plainly a part of the abhor'd Heresy of *Cerintus*, as *Irenaeus* has so largely assur'd us, it becomes us to reflect a little on the *Modern Orthodoxy* in this point; which is plainly, at the bottom, very near akin to the *Corinthian Heresy*. Do but put the *Divine*, and the *Human Nature* of our Saviour, as being our Modern Language, instead of *Christ* and *Jesus* in the style of *Cerintus*; and abate the Circumstance of the particular *flying away* of the Former from the Latter; and the main of that Ancient Heresy, is no other than what we now call *Orthodoxy*; and the very same Arguments which *Irenaeus* makes use of against the one, will generally be of equal Force against the other. So far have we followed the Antichristian Church, for fear of her Anathema's against what she pleases to call *Heresy* in later Ages; till we are deeply engag'd in the real Heresy of *Cerintus* himself, one of those followers of *Simon Magus*, whom the Devil set up to confront and oppose the Religion of our Blessed Saviour, in its first Appearance among Mankind.

N. B. Hence also we may learn that the *Divinity* of our Blessed Saviour is not to be extended to any *Equality* or *Likeness* to that of the Father; since this actual Suffering for our Sins would then be absurd and blasphemous, if imputed to him. So that indeed no other *Divine Nature* can be ascrib'd to him, than such as could become *Man*, and actually *suffer and die* for the Salvation of the World.

N. B. But because two places in Antiquity are, commonly alledg'd, as shewing that the *Divinity* of our Blessed Saviour did *not* *it self* *suffer*, but only the *Humanity*, I shall set them both down here; and fairly propose them to the Readers Consideration. The first is from *Irenaeus* himself; the other much later, from the great *Eusebius*.

Irenaeus.

[*Irenaeus.*] ^p For as he was a Man that he might be tempted, so was he the Word that he might be glorified. The Word acquiescing when he was tempted, and dishonoured, and crucified, and died; but joining with the Humanity in conquering, and enduring; and taking all kindly, and rising again, and ascending up to Heaven.

[*Eusebius.*] ^q Nor did he that was impassible suffer, as to his Essence from the mortal Part. Since 'tis not to be suppos'd that when an Harp is touched, or its Strings broken, that he who plays upon it is affected, [or really hurt.] Nor indeed can we in reason say when the Body of a Wise Man is tormented, that that Wisdom which is in him, or the Soul which is in that Body is beaten or burnt. Much less is it rational to affirm that the Nature or power of the Word, receives any harm from the Sufferings of the Body.

In the Former of these Testimonies *Irenaeus* Affirms, that the *Logos* or Word did really *acquiesce* in the Sufferings of Christ, without exerting its Divine Power to avoid them: Nay that it was really present to and assisted the Humanity in Sustaining or Suffering its Afflictions for us. And in the Latter *Eusebius* thinks it more proper to ascribe the Torments themselves to the Humanity, than to the inhabiting Word; as 'tis more proper to say the Body of a Man is beaten or burnt, than to say his intellectual part or *Rational Soul* is so; without supposing sure that the Soul is unconcern'd all the while, or unaffected by the same Torments. Such weak Testimonies are Men willing to content themselves withal, when they are to support common and darling Opinions, on which the Ages before them have stamped the Name of *Orthodoxy*. Vid. *Tertull. Adversus Prax.* C. 29. p. 661. *De Carne Christi*, C. 12. p. 369. and all the Ancient Passages against the *Alogoi*.

N. B. That *Eusebius's* and the Ancient Opinion about the Incarnation and the Propositions belonging thereto, may be the better understood, take *Eusebius's* account of this Matter in his own Words against *Marcellus* at large, as follows.

^r But if *Marcellus* reply to this, that the Word spake these Words when he was in the Flesh, and how can we thence infer that he does not own him to be the Son of God, but only his Word? We ask after what manner was he in the Flesh when he spake these things? For certainly this implies that he lived, and subsisted, and was distinct from his Father. And who was the Father then, being not possess'd of his own Word in himself; but subsisting without his Word, while that Word inhabited in the Flesh, while it made its abode on Earth? If therefore it was distinct from the Father, and subsisted, and moved the Body, as

^p Iren. L. III. C. 21. p. 250. ^q Euseb. Demonstrat. Evang. L. IV. C. 13. p. 169. ^r De Eccl. Theolog. L. I. C. 20. §. 7. p. 90, 91.

A Soul moves it, I mean as being different from the Father, there were then two Substances, Himself, and his Father; and all *Marcellus's* Labour appears vain and to no purpose: Who hereby must agree that the Word which was in the Flesh, is a Substantial Word, Living, and Subsisting. But if the Word while it inhabited in the Body, tho' it was distinct from God, yet was united and connected to God, so as to be one and the same with him; He must of necessity grant, either that the Father himself was in the Flesh; or the Son subsisting by himself and operating in the Body; or a Humane Soul. Or if none of these be suppos'd, He must yield that the Flesh was without a Soul, or any thing Rational, and so was moved like a Machine. If he say it was the Father; the Father will be he that was begotten, and suffered, and that underwent the labour of all Humane Operations, which thing when the Church of God knew of *Sabellius* they condemned his Impiety. But if it be unlawful to affirm that the Father was Incarnate, 'tis necessary that we say it was the Son; as he has taught his Disciples to acknowledge. But if *Marcellus* denies his distinct Subsistence, see how he supposes him a meer Man, compounded of Body and Soul, so as not to differ from the common Nature of Men. Whereas that Doctrine is banished from the Church; which when the *Ebionites* anciently, and *Paulus* of *Samosata*; and the *Paulianists* so named from him lately maintained, they underwent censure on that Account. What else therefore remains after all this, but that *Marcellus* must introduce the Flesh without any Inhabitant; mov'd like a Machine, such as we see with those that play Tricks to surprise the Vulgar. But how then could the Flesh or Body of it self say, as He hath taught me I speak these things? How could the Flesh say, I do always those things that please him? How could the Flesh say, that He was sent by the Father? Which is it agreeable to Piety to say; that God was the Father of the Flesh? or rather ought we not to say he is the Father of him who inhabited and operated in the Flesh. Who then was He? Was he the Word which was in God, being himself God, according to *Sabellius*; or, (which is agreeable to Piety and Truth) to say, the Living and Subsisting Only-begotten Son of God. But if he say, he was neither of these, he must of Necessity suppose him a Humane Soul; Christ according to him will be meer Man; and our new Writer will be no longer a *Sabellian* but a *Paulianist*.

N. B. We may here observe that *Eusebius*, when he puts the several Cases about the Composition of our Saviour's Person, never once supposes that it included the Word; and a Humane Soul; both inhabiting and acting in a Body at the same time; which is our Modern Orthodoxy: As if he had never once heard of so absurd a Notion among Christians.

ARTICLE XVII.

Jesus Christ, the Word, and Son of God, will, at the Consummation of all Things, resign up that Kingdom which the Supreme God instated him in after his Resurrection, into his Father's Hands; and will from thenceforward, with all other dependent Beings, be intirely *subject* to his Father for ever.

Matthew. ^a **T**HE Lord said unto my Lord, Sit thou on my right Hand, until I make thine Enemies thy Footstool. See *Mar. XII. 36. Luc. XX. 42, 43. Ad. II. 34, 35. Heb. I. 13. Psal. CX. 1.*

Corinthians. ^b Then cometh the End, when he shall deliver up the Kingdom to God, even the Father; when he shall have put down all Rule, and all Authority, and Power. For he must Reign till he hath put all Enemies under his Feet. The last Enemy that shall be destroyed is Death. For he hath put all things under his Feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. But when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him; that God may be all in all. See *Irenæus. ad Tarf. §. 5. p. 106.* This Text is also cited and approv'd by *Irenæus*; The Son, says he, afterward yielding up his Work to his Father; as it is also said by the Apostle: *For he must Reign, &c.* See also *Tertull. adv. Prax. C. 4. p. 636.* But enough in a known Case.

N. B. We may hence learn the meaning of that Sacred Prophecy concerning our Lord; * *And He shall Reign over the House of Jacob his Father's house for ever; and of his Kingdom there shall be no End.* viz. That no Power in the World should be able to destroy the Kingdom of Christ, nor to set up another in its Stead; but that it should continue the full time determin'd by the Father; even till the Consummation of all things; but no longer. † For as to a kind of Imaginary Reign or Kingdom absolutely Eternal, which some, from such Expressions ascribe to our Saviour, 'tis all Imaginary, and with-

^a Matt. XX. 44. ^b I Cor. XV. 24, —28. * Luc. I. 33. † Vid. Pseudo Dionys. de Divinis Nominibus. C. 1. § 4. &c. p. 690. &c. C. X. § 2. p. 820, 830, &c.

but all Foundation in the Original Records of our Religion: Nay, plainly contrary to the forementioned express Text of St. Paul. Nor indeed do the Phrases here us'd, in Scripture Style, properly signify any such thing at all.

ARTICLE XVIII.

The Supereminent and Divine Honour and Worship due to the Son of God is to be paid, not only by Obeying him, as our Lord; by Baptizing into his Name; by wishing Grace and Peace from him; and by Doxologies; but by proper Adoration; by direct and distinct Invocation, and Thanksgiving to him also.

Philip.] **W** Herefore God also hath highly exalted him, and given him a name which is above every name: That at the Name of Jesus every knee should bow, of things in Heaven, and things on Earth, and things under the Earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. [The like Expressions are very frequent.]

Matthew.] **B**aptizing them unto the name, [or Dipping them at the name,] of the Father, and the Son, and the Holy Ghost. See Art. XXII. hereafter.

Romans.] **G**race be unto you, and peace from God our Father, and from the Lord Jesus Christ. [See the like very frequently, but ever without any mention of the Holy Ghost; as is the Case in the most primitive Fathers also. 1 Cor. I. 3. 2 Cor. I. 3. Gal. I. 3. Eph. I. 2. Philp. I. 2. Colos. I. 2. 1 Thes. I. 1. 2 Thes. I. 2. 1 Tim. I. 2. 2 Tim. I. 2. Tit. I. 4. Philem. v. 3. 2 Pet. I. 2. 2 Joh. v. 3. Barnab. 5. 1. p. 55. Clem. I. Salutar. p. 144. Constitut. Apost. L. I. Salutar. p. 199. Ignat. ad Magnes. Salutar. p. 17. See the Salutations of the other Epistles also, and of that of Polycarp.]

The Grace of our Lord Jesus Christ be with you, Amen. [See the like very frequently, (with the addition of the Holy Spirit, once; 2 Cor. XIII. 13.) Rom. XVI. 24. 1 Cor. XVI. 23. Gal. VI. 18. Eph. VI. 23. Philp. IV. 23. 1 Thes. V. 28. 2 Tos. III. 18. 2 Tim.

^a Philp. II. 9, 10, 11. ^b Matt. XXVIII. 19. ^c Rom. I. 7. ^d 1 Cor. I. 20.

IV. 22. *Philem.* v. 25. *Apoc.* XXI. 31. *Barnab.* §. 21. p. 54. See the Primitive Doxologies at the end.]

Luke.] ^c And they worshipped him, and returned to Jerusalem with great Joy.

John.] ^f That all Men should honour the Son, even as they honour the Father: He that honoureth not the Son honoureth not the Father which hath sent him.

Acts.] ^e And they stoned Stephen, calling upon him, and saying, Lord Jesus receive my Spirit. And kneeling upon his knees, he cried with a loud voice, Lord, lay not this Sin to their charge; and when he had said this he fell asleep.

^h To bind all them that call upon thy name.

ⁱ Is not this he that destroyed them which called on this name in Jerusalem?

Romans.] ^k For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? &c.

^l With all that in every place call on the name of our Lord Jesus Christ, both theirs and ours.

^m *1 Thessalonians*.] ⁿ Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you. And the Lord make you to increase and abound in love one towards another, and towards all Men, even as we do towards you. To the end he may stablish your hearts unblameable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ, with all his Saints.

^o *2 Thessalonians*.] ^p Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.

^q *1 Timothy*.] ^r And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.

John.] ^s And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him.

Testament of the Patriarchs.] ^t Now I said unto him, I beseech thee, O Lord, tell me thy Name, that I may call upon thee in the day of Affliction? And he said, I am the Angel that excuse the stock of Israel, that they may not be smitten to their utter Destruction, &c.

^e *Luc.* XXIV. 52. ^f *Joh.* V. 23. ^g *Act.* VII. 59, 60. ^h *IX.* 14. ⁱ *v* 21. ^k *Rom.* X. 12, 13, 14. ^l *1 Cor.* I. 2. ^m *1 Thes.* III. 11, 12, 13. ⁿ *2 Thes.* II. 16, 17. ^o *1 Tim.* I. 12. ^p *1 Joh.* V. 14, 15. ^q *Testam. Levi Spicil. Tom. I.* §. 5. p. 161.

Constitutions.] ^r Moreover, he adores the only begotten God himself, after the Father, and on his account; giving him Thanks that he undertook to die for all Men, by the Cross.

Thou who hast bound the strong Man, and spoiled all that was in his House; who hast given us power over Serpents and Scorpions, to tread upon them, and upon all the Power of the Enemy; who hast deliver'd the Serpent, that murderer of Men, bound to us, as a Sparrow to Children; whom all things dread, and tremble before the face of thy Power; who hast cast him down as Lightening from Heaven to Earth; not with a fall from a Place, but from Honour to Dishonour, on account of his voluntary evil Disposition; whose look dries the Abysses, and threatening melts the Mountains, and whose Truth remains for ever; whom the Infants praise, and sucking Babies bless; whom angels sing Hymns to, and adore; who lookest upon the Earth, and makest it tremble; who touchest the Mountains and they smoke, who threatenest the Sea, and dryest it up; and makest all its Rivers a Desert; and the Clouds are the Dust of thy Feet; who walkest upon the Sea as upon the firm Ground; The only begotten God, the Son of the great Father, Rebuke these wicked Spirits, and deliver the works of thy Hands, from the Power of the adverse Spirit. For to thee is due Glory, Honour and Worship; and by thee to thy Father, in the Holy Spirit, for ever. Amen.

N. B. In the two Liturgies of the *Jewish* and *Gentile* Christian Churches, contain'd in the seventh and eighth Books of the Apostolical Constitutions, there are these two Addresses to God the Son, one in each Liturgy; the short one is in the seventh, and the longer and more solemn one in the eighth Book; and no other compleat Addresses are there in the whole Constitutions, to any, but to God the Father only.

N. B. In this latter solemn form of Address to the Son of God, which is yet the highest and most particular in all Antiquity, if it be compar'd with the rest to God the Father; 'tis so very plain, that the Church look'd upon him as *far inferior* to the Supreme God, that nothing can be more so. It will certainly therefore become the present Churches to review their Forms of Prayer to the Son; and to take care that they be accommodated to these original Standards, compos'd at the lowest by some of the Apostles themselves; by a strange secret of Divine Providence kept, as it were, hidden during the Antichristian Corruptions; and now by the same Providence, discover'd and preserv'd for the Guidance and Direction of the Church, upon the setting up of our Saviour's Kingdom in the World.

^r Constitut. Apost. L. VII. C. 43. p. 380, L. VIII. C. 7. p. 394,

Ignatius.] * Make Supplication to the Lord for me, that by these Instruments I may become a Sacrifice to God. [Doubtful, whether it be meant of the Father, or the Son.]

Polycarp.] * Now the God and Father of our Lord Jesus Christ, and he himself, who is our everlasting High-Priest, the Son of God, even Jesus Christ, build you up in Faith, and in Truth, and in all Meekness, and Lenity, in Patience and Long-suffering, in Forbearance and Chastity; and grant unto you a Lot and Portion among his Saints, and to us with you, and to all that are under the Heavens, who shall believe in our Lord Jesus Christ, and in his Father, who raised him from the dead. See §. 6. p. 186.

* For this, and for all things else I praise thee, I bless thee, I glorify thee, with the eternal and heavenly High-Priest, Jesus Christ, thy beloved Son, [or rather from *Eusebius's* Copy, confirmed in this point by the old Version, and by the like Epithet in *Polycarp* elsewhere, By the eternal High-Priest, Jesus Christ, thy beloved Son.]

Church of Smyrna.] * Left, says he, forsaking him that was Crucified, they should begin to worship this Man.—Not knowing that neither is it possible for us ever to forsake Christ, who suffered for the Salvation of all such as shall be saved throughout the whole World, the Innocent for the Sinners; nor worship any others besides him. For him indeed, as being the Son of God, we do adore; but for the Martyrs, we worthily love them, as the Disciples and Followers of our Lord, and upon the account of their unparalleld Affection towards their own proper King and Master. See *Justin. Apol.* I. §. 6. p. 11, 12.

Justin.] * And that he is to be ador'd.

* These Texts of Scripture do expressly declare that he is to be ador'd, that he is God and Christ, and attested to by him that made these things.

* The Scriptures, which expressly demonstrate him to be that Christ, that he was to suffer, and is to be ador'd, and is God, &c.

* *David* declar'd that Christ was a strong God, and to be ador'd.

* Now who is he that is sometimes called the Angel of his great Counsel, —and Christ, and God, to be ador'd? See *Iren. L. II. c. 57. p. 188, 189.*

* Take here also the remarkable Testimony of an ancient Heathen, to the primitive Christian Practice of praying to, or praising Christ Jesus.

* But they affirm'd, that the principal part either of their Fault, or their Error was this, that they were wont on a stated Day, before it

* *Ignat. ad Rom.* §. 4. p. 74. * *Polycarp. ad Philip.* §. 12. p. 189. w *Martyr.* §. 14. p. 199. x §. 17. p. 200. y *Just. Dial. cum Tryph.* 256. z p. 287. a p. 294. b p. 302. c p. 355. d *Plin. Epist. L. X. Ep. 97. & apud Coreler. Vol. II. p. 175.*

was light, to come together, and to sing alternately a Hymn to Christ, as to a God.

Vid. Isa. XLII. 8. & XLVIII. 11. cum Just. Dialog. cum Tryph. p. 290. Clem. Alex. apud Combess. Auth. Noviss. Quis Dives Salvatur, §. 4. p. 165.

ARTICLE XIX.

The *Holy Spirit of God* is a *Divine Person*; made, under the Supreme God, by our Saviour; or in a due Sence, proceeding from the Father and the Son; of different Perfections and Offices from the Son of God; Superior in Nature and Attributes to all *Subordinate Creatures*; but Inferior and Subordinate to the Father and the Son in the Creation and Government of them; the *Inspirer* of the Prophets and Apostles; the *Worker of Miracles*; the *Comforter* of the Church; the great Author of *Sanctification* to all good Men; and the principal *Witness* to our Blessed Saviour.

Matthew.] ^a **H**E shall baptize you with the Holy Ghost. See *Mar. I. 8. Luc. III. 16.*

^b Wherefore I say unto you, All manner of Sin and Blasphemy shall be forgiven unto Men: But the Blasphemy of the Holy Ghost shall not be forgiven unto Men: And whosoever speaketh a Word against the Son of Man it shall be forgiven him: But whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this World, neither in the World to come. See *Mar. III. 28, 29. Luc. XII. 10.*

Mark.] ^c For it is not ye that speak, but the Holy Ghost.

Luke.] ^d The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Wherefore also that Holy Thing which shall be born of thee shall be called the Son of God. See *Marth. I. 20. — 23.*

^a *Matth. III. 11.* ^b *XII. 31, 32.* ^c *Mar. XIII. 11.* ^d *Luc. I. 31.*

John.] ^e I saw the Spirit Descending from Heaven like a Dove, and it abode upon him, &c.

^f This spake he concerning the Spirit which they that believed on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified.

^g But the Comforter, which is the Holy Ghost, which the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you.

^h But when the Comforter shall come, whom I will send unto you from the Father, (even the Spirit of Truth which proceedeth from the Father,) he shall testify of me, See XVI. 7.—15.

ⁱ And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost.

Acts.] ^k John verily baptized with Water; but ye shall be baptized with the Holy Ghost.

^l But ye shall receive Power, after that the Holy Ghost is come upon you, &c.

^m Being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

ⁿ But Peter said, *Ananias*, why hath Satan filled thine Heart to lye to the Holy Ghost? Thou hast not lyed unto Men, but unto God.

^o But Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? See X. 19, 20. XI. 12. XIII. 2, 4. XXI. 11.

^p And we are his Witnesses of these things, and so is also the Holy Ghost, which God hath given to them that obey him. See II. & X. throughout.

Romans.] ^q But ye are not in the flesh, but in the Spirit, if so be the spirit of God dwell in you. But if any man have not the spirit of Christ, he is none of his. But if Christ be in you, the Body indeed is dead, because of sin, but the spirit is life, because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. See v. 26, 27.

1 Corinthians.] ^r But God hath revealed them to us by his spirit; for the spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so knoweth no one the things of God, but the spirit of God, &c.

^s Knew ye not that ye are the temple of God, and that the spirit of God dwelleth in you? &c. See V. 19. XII. 4—13.

^e *John.* I. 32, 33, 34. ^f VII. 39. ^g XIV. 26. ^h XV. 26. ⁱ XX. 22. ^k *Acts.* I. 5. ^l v. 8. ^m II. 33. ⁿ v. 3, 4. ^o v. 9. ^p v. 32. ^q *Rom.* VIII. 9, 10, 11. ^r *1 Cor.* II. 10.—14. ^s III. 16, 17.

Corinthians.] [†] Now the Lord is that spirit; for where the spirit of the Lord is, there is liberty, &c.

Galatians.] [‡] Now because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, that is, Father. See *Rom.* VIII. 26, 27. *Eph.* I. 13, 14.

Ephesians.] [¶] There is one body, and one spirit, &c.

Thessalonians.] [‡] He therefore that despiseth, despiseth not Man, but God, who hath also given unto us his holy spirit. See *Heb.* X. 15.

Peter.] [¶] Searching what, or what manner of time the spirit of Christ, which was in them, did signifie, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things that are now reported unto you, by them that have preached the Gospel unto you, by the Holy Ghost, sent down from heaven, which things the Angels desire to look into. See *Artic.* XXII, XXIII. hereafter.

John.] [¶] It is the spirit that beareth witness, because the spirit is truth; for there are three that bear record, the spirit, and the water, and the blood, and these three agree in one.

Hermas.] [‡] Every Spirit that is given from God needs not to be ask'd; but having the power of the Divinity, speaks all things of it self; because he comes from above, from the power of the Spirit of God.—— For where the Spirit of the Lord dwells, there is also much understanding added.—— Sadness troubleth the Holy Spirit.—— Sadness grieves the Holy Spirit, and makes him sad.—— Both the other things, namely, doubting and sadness hurt the Holy Spirit; doubting, because his Work did not succeed; and sadness, because he anger'd the Spirit. Remove therefore sadness from thy self, and afflict not the Holy Spirit which dwelleth in thee, lest he intreat God, and depart from thee. See also a doubtful Fragment ascrib'd to *Clement*, in *Cassler*. *Not. in Recogn.* L. I. p. 492.

N B. It will here highly deserve to be consider'd, whether *St. Hermas*, by his *Angel of Repentance*, and by the *Shepherd*, subordinate to him, does not all along mean the *Son of God*, and his *Holy Spirit*. For if it be so, there will arise thence a vast Confirmation of what is formerly said concerning the Son of God; and of what is here said concerning the Blessed Spirit also.

Constitution.] [¶] Let also the Deaconess be honour'd by you in the place of the Holy Ghost, and not do or say any thing without the

[†] *2 Cor.* III. 17, 18. [‡] *Gal.* IV. 6. [¶] *Eph.* IV. 4, 5, 6. [‡] *1 Thes.* IV. 8. [¶] *1 Pet.* I. 11, 12. [‡] *1 Joh.* V. 6, 7, 8. [¶] *Herm.* Mand. X. §. 2, 3. p. 97. [¶] *Constitut.* Apost. L. II. C. 26. p. 239.

Deacon, as neither does the Comforter say, or do any thing of himself, but gives glory to Christ, by waiting for his pleasure; and as we cannot believe on Christ without the teaching of the Spirit, so let not any Woman address her self to the Deacon or Bishop, without the Deaconess.

^c The Holy Ghost is the Comforter, who is sent by Christ, and taught by him, and proclaims him.

^d By the authority of the God of the Universe, who is his Father; and by the testimony of the Spirit, who is the Comforter.

^e One God; the Father of one Son, not of many; the Maker or Producer of one Comforter by Christ; the Maker of the other Orders; the one Creator of the several Creatures by Christ.

N. B. I have set down this important Testimony, as it seems to have been at the first written; and not as 'tis now printed in the present Copies; the Corruption, as well as the occasion of it, being very obvious at first sight, tho' truly the sense is almost the same in the present corrupted reading, only a little perplex'd; that reading is thus, *ὁ ἅγιος πνεῦμα ὁ ἀποστολὴν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ*. Coletorius owns the probability of some defect, if not Corruption; but had not Courage to attempt its Emendation: And Bishop Bull is in such a strait for Testimonies out of these Constitutions, that he is forc'd to alledge this corrupted place for one; which, as to part of his Design, is the strongest against him in all Antiquity. Indeed I cannot but wonder at his Citations from these Constitutions; * since of the three principal Testimonies which he cites thence, the first, which is genuine, is of no Consequence to his Design; and the other two are among the most visibly corrupted places that are in all the Constitutions: And when set right, are the one not at all to his purpose, and the other, as we have seen, most expressly against it. So unhappy a thing it is for Great and Learned Men to undertake the Patronage of modern Notions, in the way of Argument and Testimony; when 'tis so very plain that the primitive and the present State of things, both as to Government, Doctrine, Discipline and Practice, do so widely differ one from the other; as all know in their Consciences, who with any Care and Impartiality have compar'd them together. Surely it were more Honest, more Christian, and more Useful to the World, that Men were still told of their wide Aberrations of all sorts, from the primitive Pattern, that so they might set about the Amendment and Reformation of such Corruptions; which I am sure is the only design of these Papers: and may God, if it be his Will, bless and prosper them to that purpose.

^c L. III. C. 17, p. 289. ^d L. V. C. 7, p. 399. ^e L. VI. C. 11, p. 340. * See II. C. 3. §. 6.

^f 'Tis plain they are void of the Holy Spirit, which always continues with the Faithful. — For if thou thinkest, O Woman, when thou art seven days in thy Separation, that thou art void of the Holy Spirit, then if thou shouldst die suddenly thou wouldst depart void of the Spirit, and without assured hope in God; or else thou must imagine that the Spirit is inseparable from thee, as not being in a place. But thou standest in need of Prayer and the Eucharist, and the coming of the Holy Ghost, as having been guilty of no fault in this Matter, &c. largely.

In these Words, as I understand them, 'tis plainly suppos'd that the Blessed Spirit is *in a place*, as all created Beings are; and that he comes to or departs from Men properly, as they are fit or unfit for his Inhabitation.

^g I am also to be baptiz'd unto the Holy Ghost, that is, the Comforter, who wrought in all the Saints from the beginning of the World, and was afterward sent down upon the Apostles from the Father, according to the promise of our Saviour and Lord Jesus Christ, &c.

^h Thou who didst appoint the Rules of the Church by the coming of thy Christ in the Flesh; of which the Holy Ghost is the witness.

ⁱ O God Almighty, unbegotten and inaccessible, who only art the true God, the God and Father of thy Christ, thy only begotten Son; the God of the Comforter, and Lord of the whole World.

^k Send down thine Holy Spirit, the witness of the Sufferings of the Lord Jesus.

^l O God, who art without beginning, and without end; the maker of the whole World by Christ, and the provider for it; but before all, his God and Father; the Lord of the Spirit, and the King of intelligible and sensible Beings.

Ignatius.] ^m Now the Holy Spirit does not speak his own things, but the things of Christ; and not from himself, but from the Lord; as also did the Lord preach the things that he received from the Father. — And, says he of the Holy Spirit, He shall not speak of himself; but whatsoever he shall hear from me. — And concerning the Holy Ghost, He shall glorify me, for he receives of mine.

ⁿ The Sublimity of the Spirit, the Kingdom of the Lord, and above all, the incomparable Majesty of Almighty God.

^o The ministring Powers of God are good; the Comforter is good, and most Holy, above all Holy things, and the Servant of the Word. But the High Priest, and Prince of High Priests, who is the Legate and Minister of the Father, and the Prince of the Legions of the heavenly Host, is most Holy, above all Holy Beings; by whom the Father made all things, and provides for them all.

^f C. 27. p. 355. 356. ^g L. VII. C. 41. p. 387. ^h L. VIII. C. 9. p. 391. ⁱ C. 6. p. 393. ^k C. 12. 403. ^l C. 37. p. 416. ^m Ignat. ad Eph. §. 9. p. 49. ⁿ Ad Trall. §. 5. p. 65. ^o Ad Philad. §. 9. p. 84.

Justin.] * [But the Spirit speaks in the Prophets] as from the Divine Word that moves them. For sometimes he prophetically speaks of those things that are to come to pass afterward. But sometimes he speaks as in the Person of God, the Lord and Father of all; and sometimes as in the Person of Christ; and sometimes as in the Person of the People making answers to the Lord, or to his Father.

† Since, as we have said already, *Plato* read, that it was said by *Moses*, that The Spirit of God moved on the face of the Waters. — He assigns the third place to the Spirit that is said to have moved on the Water, when he says, But the third sort of Offices belong to the third Person. See *Tatian* §. 6, 7. p. 18, 19.

Athenagoras.] † All things are held together by that Spirit which is derived from him.

† We affirm, that that Holy Spirit which wrought in those who spake prophetically, is an Emanation of God, flowing out and returning as the Beams of the Sun.

† To know what the Spirit is, and what the Unity, and what the distinction of such great Beings which are together, the Spirit, the Son, the Father.

† For as we say there is God, and the Son, his Word, and the Holy Spirit; united indeed as to their power, the Father, the Son, the Spirit: (For the Son of the Father is his Mind, Word, and Wisdom; and the Spirit is an Emanation from him, as Light from Fire.)

Theophilus.] † So is the whole Creation contained by the Spirit of God; and the Spirit which contains them with the Creation it self, is contained by the hand of God. See p. 74.

† He begat him, together with his Wisdom, and sent him out before the beginning of the World. — This Person then being the Spirit of God, and the Origin of Things, and Wisdom, and the Power of the most High, descended upon the Prophets, and by them spake what concerned the making of the World, and all other things. For the Prophets were not in being when the World was made. But that Wisdom which was in him, which was the Wisdom of God, and his Holy Word, which is always present with him, &c.

Irenaeus.] † By his Word and Spirit he makes, and orders, and governs all things, and bestows Beings upon all.

† But they said as the matter really was, that the Spirit of God descended like a Dove upon him; that Spirit of whom *Isaiah* said, And the Spirit of God shall rest upon him, as we have said already. And again, The Spirit of the Lord is upon me, because he hath anointed me. That Spirit of whom the Lord said, For it is not ye that speak, but the Spirit of your Father which speaketh in you. And again, when

* Just. Apol. I. §. 46. p. 73. † §. 77. p. 114. † Athenag. Legat. §. 6. p. 28. §. 10. p. 40. † §. 11. p. 46. † §. 22. p. 96. † Theoph. ad Autolyc. L. I. p. 1. x L. II. p. 88. † Iren. L. I. c. 19. 1: 93. † L. III. c. 19. p. 243, 244.

he committed the power of Regeneration unto God, to his Disciples, he said unto them, Go ye and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. For him did he promise by the Prophets to pour out in the last Days upon his Servants, and upon his Hand-maids, that they might Prophesie. Whence also he descended upon the Son of God, when he was become the Son of Man, using himself to inhabit with him among Mankind, and to rest in Men, and to dwell in the Workmanship of God; working in them the Will of the Father, and renewing them from their old state into a new state in Christ. This Spirit did *David* beg for Mankind, when he said, And establish me with thy free [or principal] Spirit; whom also *Luke* relates to have descended on the Disciples, after the Ascension, on the day of Pentecost, as having power over all Nations, to grant them entrance into Life, and the Revelation of the new Covenant. Whence they with one accord sang an Hymn to God in all Languages; the Spirit reducing different Nations to unity, and offering the first Fruits of the *Gentiles* to the Father. Whence also our Lord promised that he would send the Comforter, which should dispose us for God.—— For our Bodies have receiv'd that unity which is unto Incorruption by Baptism; but our Souls by the Spirit.—— Our Lord, when he had receiv'd the Gift from the Father, did also himself bestow it upon those who are partakers of it; sending the Holy Spirit into all the Earth, &c.

^a The Father having a copious and ineffable Ministry. For there do minister to him his own Offspring, and his own Figuration, that is, the Son, and the Holy Spirit; his Word and Wisdom, whom all the Angels do serve, and to whom they are subject.

^b For God did not stand in need of them [Angels] for the making those things which he had determin'd within himself to make, as if he had not Hands of his own; for there are ever present with him his Word and Wisdom, the Son and Spirit; by whom, and in whom he made all things freely and spontaneously; to whom also he spake, saying, Let us make Man after our Image and our Likeness. He taking from himself the substance of the Creatures, the pattern of the things to be made, and the Figure of those things with which the World was to be adorn'd.

^c Man was made by the Hands of the Father, that is, by the Son and Holy Spirit, after the likeness of God, &c. See C. 36. p. 461.

^d The breath of Life is one thing which makes the animal Man, and the quickening Spirit is another, which makes him compleat and spiritual, and for this reason does *Isaiab* say, Thus saith the Lord that made the Heaven and fixed it; who establish'd the Earth, and

^a L. IV. C. 17. p. 304. ^b C. 37. p. 330. ^c L. V. C. 6. p. 406. ^d C. 12. p. 415.

the things that are therein; who gives the Breath to the People that are upon it; and the Spirit to those that tread upon it. Where he says that the Breath is given in common to the People that are upon the Earth; but the Spirit peculiarly to those that trample upon earthly Lusts. For which reason it is that the same *Isaiah* distinguishes between these things, when he says, The Spirit shall proceed from me; and I have made every Breath; ascribing the Spirit properly to God, as proceeding from him, who was to pour it out in the last days upon Mankind for their Adoption; but describing the Breath as common belonging to his Creation, calling it his Workmanship. Now, that which is made is different from that which makes it, The breath is therefore Temporary, but the Spirit everlasting. And truly the Breath springing up for a while, and continuing a certain space, after that goes away, leaving that which it dwelt with before breathless; but the Spirit taking hold of the Man inwardly and outwardly, as being continually with him, does never leave him.

Moses gave it not by breathing on Men, as *Christ* did; because he was not the fountain of the Spirit.

[*Recognitionis*.] We say the Son of God is the Only begotten, being from no other Origin; but born of him after an ineffable manner. In like manner do we speak of the Comforter.

Whereas then there is one unbegotten, Being, and one begotten; the Holy Spirit cannot be called a Son, nor the first begotten. For he was made by a Being that was it self made. But he is recounted in subordination to the Father and the Son, as the first perfect effect of the Power of the second Being.

N. B. The Scripture always asserts, that *Christ Jesus* is the only, and the only begotten Son of God; or, the sole Divine Being created or begotten by himself alone, *Quousdram, without any Being interpos'd*: And it also asserts universally concerning all the other Beings whatsoever, with which it is concern'd, that they were made by the Son, and that the Father made them by his Son, * *without whom nothing was made which was made*. It also calls the Blessed Spirit the Spirit of *Christ*; as well as of the Father, with other Indications of his dependence on him. So that the direct Assertions of this kind in the Constitutions and Recognitions, when they affirm, that he was no other than the principal of those Beings which were made under the Father by his Son, being so very agreeable to the sacred Scriptures, do not seem to want much farther Confirmation; especially when there are not any Texts or Testimonies on the other side: Yet because 'tis a Point of great Consequence, and not generally understood, I shall add the concurring Testimonies, besides that of the. † *Arians*, of

e p. 470. † *Recog. L. I. §. 69. p. 503. E. L. III C. 11. p. 521. * Joh. I. 3.*
† *Epiphani. Hæres. LXIX. §. 18. p. 741.*

Tertullian, and of the two greatest Men in the Ages immediately following, I mean of *Origen* and *Eusebius*. *Tertullian's* * Words are short, I suppose the origin of the Spirit is from the Father by the Son. Those of *Origen* and *Eusebius* are large Discourses rather than single Testimonies. Yet because they are of such mighty consequence, and because *Eusebius* seems therein directly to appeal to the Constitutions of the Apostles for this Doctrine, and under the sacred Name of *Divine Words*, or *Divine Words*, I shall set down the Words both of *Origen* and *Eusebius* at large. Not that I care to descend so low ordinarily as the fourth Century in an enquiry into the Primitive Doctrine. But *Eusebius* was so well acquainted with the ancient Writers and their Notions, that I value his Authority much more than any of the rest of his Contemporaries; nay, indeed more than I do the Authority of any General Council of the Church: And the reason is plain, that he was more skill'd in the original Records of our Religion than any, or all the Leaders and Managers of those General Councils put together. See *Epiphanius* *Heref.* LXIX. §. 18. p. 741.

Origen. ^h And the same *Paul*, in the Epistle to the *Hebrews*, saith, In the last Days God hath spoken to us by his Son; whom he hath appointed the Heir of all things; by whom also he made the Ages; teaching us that God made the Ages by his Son; the only begotten having the Particle, *δι' ὃν* by whom in the making of the Ages. Accordingly therefore in this place also, if all things were made *διὰ τοῦ λόγου*, by the Word, [as by an Instrument] they were not made *ἐκ τοῦ λόγου*, by the Word, [as by the first cause;] but by one, that is superior to, and greater than the Word; and who can that be but the Father? Now we must enquire whether it follows from this place, which affirms all things made by him, that the Holy Spirit was made by him also? For I suppose, he that says the Holy Spirit is a Being made, and admits of this Assertion, that all things were made by the Word, must of necessity grant, that the Holy Spirit was made by him; and that by Consequence the Word was more ancient than he. But he that will not admit that the Holy Spirit was made by Christ, must by Consequence say he is unmade, [or, unbegotten,] if he will judge what is said in the Gospel to be true. One may be also of a third Opinion, besides those two which admits the Holy Spirit made by the Son, and which supposes him unbegotten; namely, he that determines that there is no peculiar subsisting Person of the Holy Ghost distinct from the Father and the Son at all. Indeed such an one will best agree to the Notion who believes the Father and Son really distinct Beings; and he will say he is the same with the Father only. Since 'tis without Controversie that there is a difference declar'd

* *Advers. Prax.* C. 4. p. 636. ^h *Orig. Comment. in Johan.* p. 56, 57, 58.

between the Holy Ghost and the Son, in that Text, Whosoever speaketh a Word against the Son of Man, it shall be forgiven him; but he that blasphemeth against the Holy Ghost, shall never have forgiveness neither in this World, neither in the World to come. However, we who are persuaded that the Father, Son, and Holy Spirit, are three Substances and do believe there is nothing unbegotten but the Father, do admit this Notion, as most agreeable to Piety and Truth, that when all things are said to be made by the Word, the Holy Spirit is the most honourable and first in order of those Beings which the Father made by Christ. And perhaps this is the cause that he is not peculiarly styl'd the Son of God, and that the only begotten is the only Being which is by Nature his Son originally: Which Being the Holy Spirit probably stands in need of, I mean of his Ministration for his Subsistence; and not barely so, but for his being endued with Wisdom, and Reason, and Righteousness, and all those other Perfections we ought to ascribe to him, as partaking of the like, which we have above shew'd do belong to Christ. — Yet is there some cause of doubt from this Assertion, that all things were made by the Word, and the Consequence that therefore the Spirit being made, must be made by him, how it comes to pass that in some Texts of Scripture he is, as it were, preferr'd before Christ &c. — And we have been the larger in this Enquiry because we would plainly see how it is, that if *all things* are made by the Word, and the Spirit, as a Being included under *All things*, be made by him, he is understood to be therefore inferior to him by whom he was made, notwithstanding some Texts of Scripture seem to distract us, and incline another way, &c.

[*Eusebius.*] Seeing the Angelick Powers might be these Spirits. — But not one of those Beings can be equalled to that Spirit which is the Comforter. Wherefore this Spirit alone is associated with the other two in the Holy Trinity. Our Saviour having no otherwise ordained that the mystery of that Regeneration which comes from him should be deliver'd to the Gentile Believers, than by Baptizing them unto the Name of the Father, and of the Son, and of the Holy Ghost: of the Father who is the fountain and giver of this Grace; of the Son who was the Minister in its Dispensation; for *Grace and Truth came by Jesus Christ*; and of the Holy Spirit, who was the very Comforter himself, the thing that was bestow'd. The Holy Spirit therefore is of that nature as to love to be only with Holy Persons; being conferr'd by the Son on whom the Father determines. But 'tis only the Son who is honoured with the Divinity of the Father, and is therefore capable of making and creating all Beings that are made, visible and invisible; and particularly the Person of the Spirit, which is the Comforter: and *without him was not any one thing made. For in him [or by him] were created all things; whether things in Hea-*

¹ Euseb. Contr. Marcell. L. III. C. 5. p. 173. 174, 175.

or things on Earth, whether things visible or invisible. But that is beyond all things whatsoever, The God and Father of our Lord Jesus Christ, being an ineffably Good Being, and superior to all reasoning, and understanding, all Words, and Thoughts, and at the same time the only Lord of all Beings, how many soever, or of what sort soever they be, and even of the Holy Spirit, nay farther of the Only begotten Son himself, is justly called by the Apostle He that is over all, and through all, and in all, when he says, *There is one Lord, one Faith, one Baptism, one God and Father of all; who is above all, and through all, and in all.* For he may well be stiled God, and the only God, and the one God, and the Father of our Lord Jesus Christ; while the Son is the Only-begotten God, He that is in the Bosom of the Father: But the Spirit, which is the Comforter, is neither God, nor the Son of God; since he was not begotten of the Father in the same manner as the Son, while he is one of the Beings that were made by the Son. For *All Things were made by him, and without him was not any one thing made.* These Mysteries of the Catholick Church therefore are here, as it were, delivered by the Divine Word.

N. B. As to the *Consubstantiality* and *Coequality* of the Holy Ghost to the Father and the Son, they are so very late Opinions, and established by such miserable Authority, that 'tis a shame to a Protestant to confess the plain Truth in this Matter. These Notions being introduced not 'till after the middle of the fourth Century, and the Authority they stand upon being no better than of a Letter, or kind of Decretal Epistle of one of the Bishops of Rome at that time. Take the whole of this sad Story in the Words of the original Historian, *exomen*;

Now at this time again did that question revive and increase, which was begun before, whether it was proper to glorifie the Holy Ghost as Consubstantial to the Father and the Son. And there arose many disputes about this Point, not less considerable than were the former, concerning God the Word. Upon this Occasion those that were for the Sons Dissimilitude, and those that were for a bare likeness of Substance to the Father join'd together. For they both firmly asserted, that the Spirit was a ministerial Person, the third in Rank and Honour, and alien from the Substance of God. But as many as glorified the Son as Consubstantial to the Father, had the same Notions as to the Spirit. And indeed *Apollinarius* at *Laodicea* in *Syria*, *Athanasius* the Bishop in *Egypt*, and *Basil* and *Gregory* in *Cappadocia* and *Pontus* defended this latter Doctrine with great Reputation. But when this question was first started, and, as is usual, the humour of Contention

spread and increas'd, the Bishop of *Rome*; [either *Liberius*, or *Damasius*,] heard of it, and wrote to the Eastern Churches, in Conjunction with the Western Bishops, that the Trinity ought to be esteem'd Consubstantial, and worthy of the same Glory. Now when this was done, every body put a period to the Dispute, as looking on the Point at once determin'd by the Church of *Rome*; and so this great Question seem'd to be at an end.

If in a Matter of Fact I were not to believe the express Testimony of an authentick Historian, I should hardly ever have been perswaded, that a Doctrine of so vast Importance, both in Theory and Practice, could stand upon so weak a foundation: And did I not my self live in an Age and Country, even of Protestants, who embrace the same Doctrine, and Practise upon it also, I should hardly believe the present Matter of Fact, that such groundless Doctrines are not yet cast out of the Reformed Churches. All that I would farther observe here is, that the same honest Christians whom their Adversaries call'd *Arians*, and who had all along oppos'd the Introduction of the *θεωον*, as to the Son, with the like Corruptions at the Council of *Nice*, did also bravely oppose the Introduction of this Corruption also; but were forc'd to submit to the See of *Rome*; which, as it seems to have been the main Patron of the Consubstantiality, as to the Son, in the third Century, when the Council of *Antioch* rejected it; so was it now the great Patron, or Parent rather of the like Notion concerning the Holy Ghost in the fourth Century also. *Vid. Quest. & Resp. ad Orthodox. Quest. CXXIX. p. 499.* See also *Sandius Interpret. Paradox.* upon *Job. XV. 26. & XVI. 13, 14, 15.*

ARTICLE XX.

The Holy Spirit is never, either in Scripture or the most primitive Antiquity, called directly God, or Lord; our God, or our Lord; our King, or our Judge; nor was he then properly Invoked by any Christian.

N. B. **T**Hese being Negatives, 'tis hard to prove them otherwise than by shewing, that no Instances can be produc'd of such Names ascrib'd to the Holy Ghost, or of such Invocation of him; and are in effect own'd by all as to the Scripture, and ought equally to be own'd, for the most primitive Writers, as we shall see presently. But besides all this, as to his being never call'd *God*, or *Lord*, we have the full and repeated Testimony of *Irenaeus*; the full and

and repeated Testimony of *Tertullian*; and the Testimonies of *Atbenagoras* and *Cyprian*; and that the Father and Son are to be alone invocated, we have the express direction of *Ignatius*; all which I shall produce in order.

Ignatius.] ^a Virgins, have Christ alone before your Eyes, and his Father in your Prayers; being enlighten'd by the Spirit.

Irenæus.] ^b Neither did the Lord, nor the Holy Spirit, nor the Apostles name any one, at any time, God, expressly and absolutely, who was not God, nor unless he was truly God. Nor d d they, speaking in their own Person, call any one Lord, but him that rules over all things, God the Father, and his Son, who receiv'd Dominion over the whole Creation from his Father.——When therefore the Father is truly Lord, and the Son truly Lord, the Holy Spirit had good reason to denote them by the name of Lord. For the Spirit has given them both the Appellation of God, both him who is anointed, the Son, and he who anoints him, that is the Father.——As I said therefore, no one else is named God, or called Lord, but he who is the God and Lord of all things, who also said to *Moses*, I am that I am, so shalt thou say unto the Children of *Israel*, he that is hath sent me unto you: And he that is his Son, Jesus Christ our Lord.——For he distinguishes and puts a difference between those who are indeed called, but are not Gods, from the one God the Father, from whom are all things; and one Lord Jesus Christ, whom in his own Person he does most assuredly confess. See L. II. C. 37. p. 18) & *Iust. cum Tryph.* p. 277.

^c So that he who made all things, together with his Word, may justly be styl'd the only God and Lord.

^d We have shew'd this very clearly, (and shall shew it more clearly hereafter,) that neither the Prophets, nor Apostles, nor our Lord Christ have in their own Person own'd any other for Lord, or God; especially this is clear as to the Prophets and Apostles, who acknowledge the Father and the Son for God and Lord, and name no other God, nor confess any other Lord. The Lord himself also deliver'd to his Disciples only his Father as God and Lord; him indeed who is the only God, and Governor of all things, &c.

^e Whereas we have plainly declar'd, that they that were the preachers of the Truth, and the Apostles of Liberty, called no one else God, and named no one else Lord but the only true God the Father, and his Word, who in all things has the pre-eminence, it will thence be clearly demonstrated, that they acknowledge the Lord God, as Maker of Heaven and Earth, and him that spake to *Moses*, and gave him the Dispensation of the Law, and that called the Fathers, and that they knew of no other.

^a Ignat. ad Philad. §. 4. ^b Iren. L. III. C. 6. p. 208, 209. ^c C. 3. p. 212. ^d C. 3. p. 212. ^e C. 16. p. 238.

^f When therefore this is certain and undoubted, that no one else is by the Spirit proclaimed God and Lord, but he who rules over all things, God, and his Word; and that they who have received the Spirit of Adoption (that is, those that believe in the one and true God, and in Christ Jesus the Son of God;) and in like manner the Apostles of themselves have called no one else God, have named no one else Lord. Much more is it clear, as to our Lord himself, who moreover injoin'd us to call no one Father, but him that is in Heaven, who is the one God, and one Father, &c.

^g *Tertullian.*] ^h Hence *Isaiah* says to the Person of Christ, and the *Sabbans*, the exalted Men, shall pass over to thee, and shall follow after thee, with their Hands bound, and shall adore thee, because God is in thee. For thou art our God, and we knew it not; the God of *Israel*. This Prophet also by mentioning *A God in thee, and thou art our God*, proposes two to us; him that was such, and in whom he was; Christ, and the Spirit.

^h Thou wilt say then, I will challenge thee, that this day thou boldly preach up two Gods, and two Lords, from the Authority of those Scriptures. God forbid. For indeed we, who by the Grace of God have looked into the times and causes of those Scripture Expressions, especially since we became the Disciples of the Paraclete, and not of Men, do determine there are two, the Father and the Son; nay, three, including the Holy Ghost,———Yet do we never let the Words two Gods, and two Lords come out of our Mouths. Not as if the Father is not God, and the Son God; [and the Holy Ghost God; tho' this last is only in three *Vatican MSS.* as *Pamelius* says] and every one God; but because in old time two were preached as Gods, and two as Lords; that when Christ came he might be acknowledg'd a God, and styl'd Lord; because he is the Son of him that is the God and Lord.——But if because we are satisfied in our Consciences, that the names of God and Lord do agree to the Father, the Son, and the Spirit, we had used the Words Gods and Lords, we had undermin'd our own Religion, &c. Therefore I will not by any means say Gods, nor Lords; but I will follow the Apostle; and in Case the Father and Son are to be both named, I will call the Father God, and Jesus Christ Lord; tho' by himself I can style Christ God, as does the same Apostle. &c.

ⁱ If they will not allow the Son to be esteem'd the second after the Father, lest by being own'd a second he should occasion the use of the Expression, two Gods, we have shew'd that there are two called Gods in Scripture, and two Lords. Yet to prevent any scandal that might arise to them from thence, we have given an account how we do not say two Gods or Lords, but two as Father and Son, &c.

^f 1. IV. C. 1. p. 275. ^g *Tertull.* Adv. Prax. C. 13. p. 643, 644. Vid. C. 19. p. 651. ^h *Tertull.* Adv. Prax. C. 13. p. 644, 645. ⁱ C. 19. p. 651.

[*Athenagoras*.] ^k While we say God the Father, and God the Son, and the Holy Ghost.

[*Cyprian*.] ^l For if any one can be rightly baptiz'd among Hereticks, he may certainly there obtain remission of Sins. If he has obtained remission of Sins, he is also sanctified, and is made the Temple of God, I inquire of what God? If of the Creator, he cannot be his Temple in whom he has not believed. If of Christ, he cannot be made his Temple neither, who denies Christ to be God. If of the Holy Spirit, when these three are one, how can the Holy Spirit be at peace with him who is the Enemy, either of the Father, or the Son?

N. B. It plainly appears by these three last Authors, that when the Ancients had the most occasion, and the greatest Inclination to call the Holy Spirit, as well as the Father and the Son, expressly *God*, and *Lord*, and when they seem to have thought him not unworthy of those Appellations, yet were they so wholly destitute of all Authority and Example for so doing, that they always avoided it. Nor will it be so much wondred at, that so Sacred and Exalted and Divine a Being as the Blessed Spirit, is yet never in Scripture or Antiquity allow'd the Name of either *God* or *Lord*, when Men have read and consider'd a few Chapters in the very Learned and Pious Mr. * *Brocklesby's* Book some time since publish'd, relating to this Matter; which I own afforded me great light into the reason of this distinction.

N. B. One of these foremention'd places in *Tertullian*, and that in *Cyprian*, together with another out of a Letter ascrib'd to *Dionysius Alexandrinus*, all in the third Century; make up the whole of the Proof which I meet with in Bishop *Bull* for the Divinity of the Holy Ghost, in the sense of the *Constantinopolitan* Creed; which Creed his Lordship proposes to justify by these three Quotations. Sure it had been better to have let this Matter alone, at least in the Title Page, than to appear able in all Antiquity to produce no more than three such Testimonies; one of which is of a spurious Author, and written we know not when, nor by whom, who calls the Holy Spirit only *Lord*; another is *Cyprian's*, where he dares not call him *God*, as his Coherence requir'd, but directly avoids it; the third is *Tertullian*, who would fain interpret one Text of the Old Testament as calling the Holy Ghost *God*, and so would himself call him *God*, if he durst, but dares not do it, because he owns he has no clear Authority nor Example for it, and so intirely gives up the Cause; especially if we observe the more ancient style of *Athenagoras* also, most plainly avoiding it; the plain direction of *Ignatius* about this Matter, de-

^k *Athenag. Legat. §. 10. p. 40.* ^l *Cyprian. ad Iubaian. p. 203. Vid. Clement. Alex. Quis Dives salvetur. Apud Combes. §. 34. p. 181.* * *Brocklesbys Gospel Theism L. II. C. 2, 3, 4. p. 546, &c.*

stroying it; and the exprefs and numerous Testimonies of *Irenæus*; utterly confuting it for ever.

N. B. If it be now expected that I give an Account at what time the Holy Ghost was first directly called God, and when he was first *Invoked* by Christians, I must say, To be sure not till the latter part of the fourth Century. At that time the Divinity of the Holy Ghost, in the modern Sense, began to be asserted; yet with Fear and Caution, because of the *want of ancient Authority*; and because a great part of the Christian Church could not bear such an *Innovation*. The famous *Basil*, Bishop of *Cæsarea* in *Cappadocia*, was one that ventur'd as far as he durst; yet was he afraid of directly calling him God, for fear of Expulsion from his Bishoprick. For so says *Gregory Nazianzen* in his Funeral Oration, * ἡ μὲν ἐκείνων λαχὼν χρημὴς τὸ πρὸς τὸ πνεῦμα ὅσον φανῆς, ὡς εἰν Θεός. — ἵνα τὸν μὲν τὸ πᾶντος καὶ τὸ θεολόγη γλώσσῃς, ὑποδείσωσιν. These Men sought to catch this plain Word out of his Mouth concerning the Holy Ghost, that he is God. — that they might procure his and his Theological Tongues Banishment out of the City. Nay, himself expressly owns, that he is not God, but the Spirit of God; † ἐπεὶ αὐτὰς ὁ Θεός, ἀλλὰ Θεὸν πνεῦμα. Nor is he God, But the Spirit of God. But, for the greater Confirmation of this Matter, give me leave to produce some other Testimonies in general. The Contents of one of *Petavius's* Chapters say,

^m That the greatest part of the Catholicks durst not plainly profess that the Holy Spirit was God; Nay, that the general Council of *Constantinople* did not directly call him God.

And, says *Petavius* in the Chapter it self,

ⁿ The very first Synod which expressly decreed that the Holy Spirit should be esteem'd God, was that of *Alexandria*, where *Atbanasius* was President, [A. D. 362.] For they condemn'd and anathematized all those who said the Holy Spirit was a Creature; and they pronounc'd that the sacred Trinity had the same Divinity, and that the Holy Ghost was not alien from the Substance of the Father and the Son.

And, says the same Learned Author particularly of the famous *Hilary*, who wrote twelve eminent Books of the Trinity, (which have been a kind of Standard of Orthodoxy ever since;)

^o Who never, in those twelve Books concerning the Trinity, calls the Holy Ghost expressly God.

And, says the great *Huetius*,

* p. 364. † Op. Tom I. Homil. in S. Baptism. p. 511. ^m Theolog. Dogm. Tom II. L. 1. C. 14. p. 58. ⁿ C. 14. §. 18. p. 63. ^o L. III. C. 7. §. 13. p. 159.

Lastly, 'Tis certain that the Catholics durst not plainly own the Divinity of the Holy Spirit, so late as the days of *Basil*; nor indeed somewhat later.

But then, as to the proper *Invocation* of the Holy Ghost, I must own I have met with no manner of Example of it till the time of *Didymus*, * or the Author of the Works under the name of *Dionysius the Areopagite*, about A. D. 355. and next of † *Epiphanius*; both which, in the entrance of some of their Works, directly *Invoke* the *Trinity*, and the Blessed Spirit, for their Assistance; which things, in the first times, would have been thought very strange, if not *heretical*. I confess, for my self, I dare not follow so late, and unsupported Examples; and humbly hope, that the Blessed Spirit of God will not withdraw his Grace from me, because I keep close to those sacred Writings which himself indited; and to the constant Doctrine and Practice of the first Christians, who were most eminently assisted and sanctified by himself also. And I here openly challenge the Learned to declare their Sentiments freely, whether they have the least reason to believe, that ever the first three Centuries did properly call the Holy Ghost *God* and *Lord*, as they did the Father and the Son; and whether they did ever directly *Invoke* him, as they did the other? Ambitious and proud Mortals may be displeas'd when they have not undue Honours paid them; but the Holy Spirit is then the best pleas'd, when the Father and the Son are the most exactly obey'd, and the Christian Worship paid in a manner most agreeable to their sacred Commandments.

N. B. Nay so far are we from any certain Precept or Example for our *Invocation* of the Holy Ghost, even in the Cases of his own abode with us, or departure from us; which of all things seem the most proper for *Invocation directed to himself*, that we have a most ancient, nay, I think, an inspired Testimony, even in that Case, for his praying to the Father. 'Tis that of *Hermas* already mention'd.

Hermas.] ^a Do not grieve the Holy Spirit, who dwells in thee, least he intercede with God, and so depart from thee.

Compare with these Words of *Hermas* those of his Companion *Paul*, which perhaps are not commonly understood.

Romans.] ^x Likewise the Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought; but the Spirit it self also maketh Intercession for us with Groanings which cannot be utter'd. And he that searcheth the Hearts knoweth what is the mind of

P. Origenian. p. 36. * De Divin. Nomin. C. III. §. 1. p. 535. Myst. Theolog. C. I. §. 1. p. 1. † Epiphanius. Hæres. L. I. §. 1. p. 1, 2. ^a Herm. Mand. X. §. 3. p. 97. ^x Rom. VIII. 26, 27.

the Spirit; because he maketh Intercession for the Saints, according to the Will of God.

Vid. Basil. de Spiritu Sancto Op. Tom. II. C. 29. p. 219. cum Constitut. Apost. L. III. C. 16. p. 288. & L. VII. C. 28. p. 381. Basil. Adv. Calumn. Hom. XXIX. p. 622. Epist. XLI. ad Max. Tom. II. p. 803.

N. B. It will here also deserve to be consider'd, that one main Argument which persuaded, or rather affrighted the fourth Century into the strange Notions, but then started, concerning the Co-essentiality and Co-equality of the Holy Ghost to the Father and the Son, was that of the dread of the unpardonable Sin against the Holy Ghost, if they should not embrace them. This is most sensibly true of the three greatest, or most zealous Men, who then wrote for the novel Doctrines, * Didymus of Alexandria, Basil of Casarea, and Ephrem of Edessa; altho' in their Days those Doctrines were not fully settled in the Church. So great a Byass has Ignorance and Superstition over the Minds of Men, when once they forsake the exact guidance of Revelation, and are thereupon left to their own vain Reasonings and Deductions in Divine Matters.

ARTICLE XXI.

The Supereminent Dignity of the Holy Ghost is to be own'd; and a proper degree of Worship paid him, not only by hearkening to his Holy Motions, but by the form of Baptism, by the form of Benediction, and in Doxologies also.

Matthew.] ^a **B**aptizing them unto the name, [or dipping them at the name,] of the Father, and of the Son, and of Holy Ghost. [See Article XXII. afterward.]

Constitutions.] ^b This Baptism therefore is given into the death of Jesus. — The mention of the Father, as of the Author and Sender, the Joint mention of the Holy Ghost, as of a witness.

^c We received a command from him to preach the Gospel to all the World, and to make Disciples of all Nations, and to baptize them

* Didym. De Spiritu S. in initio. Basil. Op. Tom. II. Epist. LXXXII. p. 868. Vid. Ephrem Syr. Op. Tom. I. p. 184, 185. ^a Matt. XXVIII. 19. ^b Constitut. Apost. L. III. C. 17. p. 288. ^c L. V. C. 7. p. 329.

unto his Death, by the Authority of the God of the Universe, who is his Father; and by the Testimony of the Spirit, who is the Comforter.

2 Corinthians.] ^d The Grace of the Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost be with you all. Amen. [See the earliest Doxologies, hereafter.]

N. B. The general Testimonies for our *honouring* and *worshipping* the Blessed Spirit of God, are only in *Justin Martyr*, and are these following

Justin.] ^e But we worship and adore him; and his Son, that is deriv'd from him, and came and taught us these things; and the Host of the other consequent and resembling Beings, the good Angels; and the Prophetick Spirit; honouring them by our Reason, and the Truth.

^f We will demonstrate that with good reason we do honour the Prophetick Spirit in the third rank. [See Dialog. with Tryph. p. 321. where the Holy Spirit is omitted.]

^g And he takes [the Gifts] and ascribes Praise and Glory to the Father of the Universe, thro' the name of the Son, and of the Holy Spirit.

^h And in all our Oblations we bless the Maker of the Universe through his Son Jesus Christ, and thro' the Holy Spirit.

These Expressions of *Justin Martyr* would bear a Dispute how far the Worship of the Holy Spirit, in the *third rank* or order were to be extended; and especially how the worshipping of the Father by him, as well as by his Son, were to be understood, did not the Apostolical Constitutions, particularly the Liturgick parts, give us light into his meaning, and ascertain the manner in which this Blessed Spirit is to be ador'd, and worshipp'd, and glorify'd among Christians. Only we may note, that this form of Doxology, *ὁδὸν τῶν ἁγίων πνεύματος καὶ τοῦ υἱοῦ*, through the Holy Spirit, which is so unusual elsewhere, is yet exactly in *Clemens Alexandrinus*; I mean at the end of his Treatise, *Quis Dives salvetur?* This therefore I shall here set down at large, for mutual Illustration.

ⁱ To whom, through his Son Jesus Christ, the Lord of the Living and Dead, and through the Holy Spirit, be Glory, Honour, Might, and eternal Majesty, both now, and ever, and for Generations of Generations, and for Ages of Ages. Amen.

^d 2 Cor. XIII. 13. ^e Just. Apol. I. §. 6. p. 11, 12. ^f §. 16. p. 24. ^g §. 85. p. 125. ^h §. 87. p. 131. ⁱ Apud Combens. Auctar. Biblioth. Pat. p. 187.

ARTICLE XXII.

God the Father, *the Word, or Son of God, and the Holy Spirit, are Beings, or Persons really and numerically distinct from each other.*

Matthew.] ^a **A**ND Jesus when he was baptized, went up straight-way out of the water; and lo the Heavens were open'd unto him; and he saw the Spirit of God descending like a Dove, and lighting upon him; and lo a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased. See *Mar. I. 10 11. Luk. III. 21, 22.*

^b Baptizing them unto [or dipping them at] the name of the Father, and of the Son, and of the Holy Ghost.

John.] ^c It is also written in your law, the Testimony of two Men is true. I am one that bear witness of my self; and the Father which sent me beareth witness of me.

Romans.] ^d That I should be the minister of Jesus Christ to the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, &c.

1 Corinthians.] ^e In the name of the Lord Jesus, and by the Spirit of our God.

^f But to us there is but one God, the Father; of whom are all things, and we in him: and one Lord Jesus Christ; by whom are all things, and we by him.

^g Now there are diversities of Gifts, but the same Spirit; And there are differences of Administrations, but the same Lord: And there are diversities of Operations, but it is the same God which worketh all in all. See *1 Cor. XI. 14.*

2 Corinthians.] ^h The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with you all. Amen.

Ephesians.] ⁱ There is one Spirit, ——— one Lord, ——— one God and Father.

1 Peter.] ^k According to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus Christ. See *1 Joh. II. 13, 14, 22, 23, 24.*

^a *Mat. III. 16, 17.* ^b *XXVIII. 19.* ^c *Joh. VIII. 17, 18.* ^d *Rom. XV. 16, —19.*
^e *1 Cor. VI. 11.* ^f *VIII. 6.* ^g *XII. 4, 5, 6.* ^h *2 Cor. XII. 13.* ⁱ *Eph. IV. 4, 5, 6.*
^k *1 Pt. I. 2.*

N. B. It will perhaps be here wondred at that I omit the celebrated Text in the first Epistle of St. * *John*, concerning the *three witnesses in Heaven*. But the plain reason is, that I believe 'tis certainly spurious, and inserted by some bold Transcribers from a marginal Gloss on the next Verse. My Reasons are these, (1.) This Verse is wanting in all the most ancient † Copies, Versions, Commentators and Writers, for almost five hundred Years after our Saviour; excepting one inaccurate Citation in *Cyprian*; nay, for seven hundred, excepting one or two more. For tho' a place in *Tertullian* is pretended to be a Quotation of the last Words, 'tis plainly otherwise; and his Allegation of the Scripture for what he there says, directly begins when those Words are over, and not before: And he that considers that *Tertullian* had more occasion to quote this Text, than any other in the whole Bible, especially in his Book against *Praxeas*; and, had it been in his Copy, would most certainly and frequently have insisted on it, will be so far from supposing those few Words, *three are one*, to be alledg'd from this Verse, that he will look upon *Tertullian's* silence as one of the strongest Arguments against it in all Antiquity. (2.) Those later MSS. which have that Verse, are in such strange Confusion, some having it *before* the eighth Verse, others *after* it; and that in the *Margin*, or at the *bottom*, some in *one form* of Words, some in *another*, and so still only as added by *later Hands*; scarce any at all in the Text it self; that there are the greatest marks of Addition, Corruption, and Interpolation possible. (3.) A plain account is to be given, and is confirm'd by the MSS. of the occasion of its Introduction, *viz.* that it was a Gloss or mystical Exposition of the eighth Verse, set at first in the Margin, and afterward put into the Text. This Gloss can be trac'd, even in *Africa*, where the Verse first appear'd, as high as *Austin* himself; and since its Antiquity must be no greater than between the times of *Tertullian* and *Cyprian*, 'tis very much that we can discover the occasion of its Introduction so high as this comes to; especially when by the Testimony of *Facundus*, an *African* Bishop, we are assured, that in his Opinion, it did come into St. *Cyprian's* own Quotation in this very manner, *viz.* not as an original Text, but as a Gloss upon the Verse following; and if it did not come in that way, must be directly own'd for an Interpolation in *Cyprian*, as well as in *John*. (4.) 'Tis a Text in it self so singular and remarkable, that had it been in the original Copy, and from thence in the first Transcripts, 'tis next to impossible to suppose it so long lost to the Church, without the Observation of any; especially when it belong'd to one of the more undoubted Epistles; and not to any of those doubtful ones, which were a considerable time not so well known to a great part of the Church.

* 1 *John* V. 7. † Vid. Mills Test. p. 739—749. with Proleg. p. 117. and Sandius's Appendix to his Interpret. Paradox. p. 376—395.

(5.) 'Tis wholly foreign to the Series, Scope and Coherence of *John* in that place; who had just been speaking of the Attestation given to our Saviour by other *Witnesses*; * that he came by *Water and Blood*; not by *Water only*, but by *Water and Blood*; and that it was the *Spirit* also which bare authentick witness, because the *Spirit* was *True* it self; upon which most naturally follows the eighth Verse in order of the Coherence; but not the least occasion for the seventh. (6) This seventh Verse confuses all, by introducing the Holy Spirit as a Witness, both in *Heaven* and on *Earth*; and so reduces the six Witnesses propos'd, in reality to only five. (7.) It seems to distinguish the λόγος, or *Word*; testifying in *Heaven*, from *Jesus Christ*, who was then on *Earth*; whereas the λόγος is no other than *Jesus Christ himself*: And when the λόγος was in *Heaven*, *Jesus Christ* must be there at the same time; according to all the original Accounts of our Religion. Unless we suppose *John* to have been a *Cerinthian* Heretick, and to make *Christ* or the *Word*, and *Jesus* or the *Man*, to be two separate Beings; which, in *Irenaeus's* Copy and Interpretation, he so earnestly cautions against in this very Epistle, as we have already seen.

N. B. The Heathen Author of the Dialogue call'd *Philopatris*, among the Works of *Lucian*, speaks as if the Christians had this Text every day in their Mouths, in his time. But the Language of this part of that Dialogue, if not belonging to some of the old Hereticks, is so plainly that of the fifth Century, or at the best the end of the fourth, that 'tis of no manner of weight in this or any Case. 'Tis also true, that this Text was quoted against the *Arians*, somewhat before the end of the fifth Century; but then it was almost only in *Africa*, the Country where this Corruption was first made. And 'tis lastly true, that by degrees it crept into some Copies and late Versions, especially in the West, after that time. And certainly no wonder, when it seem'd to support the *Orthodox Doctrine* beyond any other Text in the whole Bible. On which account *Erasmus* himself was first oblig'd to insert it from a single *British* MS. which yet perhaps he never saw, and which has never appear'd since, in his third Edition of the *Greek Testament*; *ne cui foret ansa calumniandi*, or in plain *English*, *least he should be call'd an Arian*; as his Insertion was without the Authority of the rest of his ancient MSS, from which he had made his two former Editions. In short they who peruse the full Account of this Matter in *Dr. Mills*, and observe how much his *Premises*, however made too favourable by uncertain Suppositions, require him to reject this Verse, will wonder how his *Conclusion* comes to be for it; especially when he cannot come at that Conclusion without giving up the *Integrity* of almost all the original Copies and

Versions of the New Testament for many Centuries; only to support the Credit of one Text, which seems to favour some modern Opinions: whereas after all, the Reputation of it with him, as well as with every other considering Person, must be, at best, so very weak, as not to be able to determine their Opinions in any Point, in which they are not already satisfy'd from other Evidence; and so is even to them of very small Advantage or Consideration. As to me, 'tis, I confess, one of the plainest and most pernicious Corruptions or Interpolations that is now in the World; and built on such poor Evidence as in any other Case of meer Criticism, where *Orthodoxy* were not concern'd, would be look'd upon as perfectly inconsiderable.

N. B. The Words of the Dialogue above refer'd to, among the Works of *Lucian*, and which, I say, are the Language, at the soonest, of the fourth or fifth Age of the Church, are these,

The Almighty God, the Great, the Immortal, the Heavenly: the Son of the Father: the Spirit proceeding from the Father. One from Three, and Three from One. Esteem these Beings to be *Jupiter*, and esteem him to be God—I know not what thou sayest, One is Three, and Three are One.

He who affirms these Words to belong to the *first* or *second*, nay, or *third* Century of the Church, must be esteem'd by me wholly unacquainted with the Language of those early Ages; till I am, by undeniable Evidence, assur'd of the contrary: I mean, unless this Author be suppos'd to have fallen among some of the ancient Hereticks, and learned this Language from them, and to refer to them therein; which 'tis not impossible he might do. [See the Acts of *Thecla*. *Spicileg.* Tom. I. p. 96.]

*Clement.*¹ Have we not all one God, and one Christ? Is not one Spirit of Grace poured out upon us?

^m God lives, and the Lord Jesus Christ, and the Holy Spirit.

*Constitution.*ⁿ The Father is the God over all. Christ is the only begotten God the beloved Son, the Lord of Glory. The Holy Ghost is the Comforter, who is sent by Christ, and taught by him, and proclaims him.

^o Let such a Virgin therefore be holy in Body and Soul, as the Temple of God, as the House of Christ, as the Habitation of the Holy Spirit. See L. V. C. 1. p. 301, C. 7. p. 309.

^p Wherein we declare unto you, that there is only one God Almighty; besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most Holy Spirit.

¹ Clem. Ep. I. §. 46. p. 173. ^m Idem apud Basil. De Spiritu S. C. 20. p. 218. ⁿ Constitut. Apostol. L. III. C. 17. p. 288, 289. ^o L. IV. C. 14. p. 299. ^p L. VI. C. 14. p. 343.

^d For as there is one God, one Christ, and one Comforter.—— They are impious against him that sent, him that suffered, and him that witnessed.

^r Who blaspheme the God over all, and tread under foot his Son, and do despite to the Doctrine of the Spirit.

^f Unto the name of the Father, and of the Son, and of the Holy Ghost.—— Of the Father who sent; of Christ who came; of the Comforter, who testified. See *Can.* XXVII. p. 342. *XLI.* p. 444. *XLII.* p. 444.

^t Let him be instructed before his Baptism, in the knowledge of the unbegotten God; in the understanding of his only begotten Son; and in the assured acknowledgement of the Holy Ghost. See *Recogn.* L. III. §. 1c. p. 521.

Ignatius. ^u In one Faith of God the Father, and of Jesus Christ, his only begotten Son:—— Being conducted by the Comforter.

^w Fare ye well in God the Father, and the Lord Jesus Christ, our common hope, in the Holy Spirit.

^x Who is come by the Will of God the Father, and the Lord Jesus Christ his Son, with the Cooperation of the Spirit.

^y Some of them say, that the Father, Son, and Holy Ghost are all one.

^z Since there is but one unbegotten Being, God, even the Father; and one only begotten Son, God the Word, and Man; and one Comforter, the Spirit of Truth.

^a For there is one God of the Old and New Testament. One Mediator between God and Men; for the creation of the intelligent and visible Beings, and for a proper and suitable Providence to be exercised over them. There is also one Comforter, who wrought in *Moses*, and in the Prophets and Apostles.

^b Fare ye well in the Grace of God, and of our Lord Jesus Christ, filled with the Holy Ghost. See *ad Antioch.* §. 14. p. 113.

^c I Charge thee before the God of the Universe; and before Christ; and in the Presence of the Holy Spirit; and of the Ministering Orders, &c.

Justin. ^d They then perform that washing which is by Water, in the Name of the Father, and Lord God of the Universe; and of our Saviour Jesus Christ; and of the Holy Spirit.

^e And he takes [the Offerings,] and ascribes Praise and Glory to the Father of the Universe, through the Name of the Son, and of the Holy Spirit.

^q C. 15. p. 344. ^r C. 18. p. 348. ^s L. VII. C. 22. p. 368. ^t C. 39. p. 378. ^u Ignat. *ad Eph.* §. 20. p. 54. ^w §. 21. p. 55. ^x *Ad Trall.* §. 1. p. 63. ^y §. 6. p. 65. ^z *Ad Philad.* §. 4. p. 80. ^a §. 5. p. 82. ^b *Ad Smyrn.* §. 13. p. 93. ^c *Ad Heron.* §. 7. p. 115. ^d *Just. Apol. I.* §. 79. p. 116. ^e §. 85. p. 125.

^f And in all our Oblations, we bless the Maker of the Universe, through his Son Jesus, Christ, and through the Holy Spirit.

[†] And the Holy Spirit returns Answers to them, either in the Name of the Father, or in his own Name; He is the Lord of Hosts, He is the King of Glory.

^g I will endeavour to perswade you that this Person who is said to have appeared to *Abraham*, and to *Jacob*, and to *Moses*, and is described as God, is different from God who made all things: I mean Numerically, not in Opinion.

^h There is another called Lord by the Holy Spirit, besides him that is understood to be the maker of the Universe.

ⁱ This Power, which also the Prophetick Word calls God, and an Angel, we have largely demonstrated is not reckon'd as the light of the Sun, different only in Name; but is a Being different numerically [from God] when he says, the Lord reigned Fire from the Lord out of Heaven; the Prophetick Word declares that they are numerically two; the one which was upon Earth, who says He came down to see the cry of *Sodom*: The other which was in Heaven, who also is the Lord of that Lord which was upon Earth, as his Father, and his God, and the cause of his being, tho' he be Mighty, and Lord, and God. And again, when the Word says that God said in the Beginning, *Be-hold Adam is become as one of us*. Now that Expression *as one of us*, is it self also declarative that there were more than one. — And certainly that that is begotten is numerically different from that Being which begat it.

Athenagoras. ^k If therefore *Plato* were not an Atheist, who determin'd that there was one unbegotten God, the Creator of the Universe; neither are we Atheists, who own and retain him for God; by whose Word all things were created, and are held together by that Spirit which is derived from him. See § 10. p. 40.

^l To know him to be God, and that Word which is derived from him. — And what the Spirit is. &c. See §. 22. p. 96.

Theophilus. ^m Who is this Physician? God who heals and enlivens by his Word, and his Wisdom. God by his Word and his Wisdom made all things: For the Heavens were fix'd by his Word, and his Spirit.

ⁿ In like manner also, the three Days which were before the making of the Luminaries are Types of the Trinity: Of God, and of his Word, and of his Wisdom: and in the fourth Type is Man, who stands in need of Light: That there may be God, His Word, His Wisdom, and Man.

N. B. * Here is the first time that we meet with the Word *Trinity*, apply'd by any Christian to the Father, the Son, and the Holy

^f §. 87. p. 191. [†] Dialog. cum Tryph. p. 255. ^g p. 276. ^h p. 277. ⁱ p. 358. 359: ^k Athenag. Legat. §. 6. p. 27. 28. ^l §. 11. p. 46. ^m Theoph. ad Autolyt. L. I. p. 74. ⁿ L. II. p. 94. * *Εμψυχον* e doctrina Theodori Oriental. post Op. Clem. Alex. p. 573. col. lin. 4. 2c.

Ghost; or rather, in the exact stile of *Theophilus*, to *God*, his *Word*, and his *Wisdom*; excepting in some old heretical Fragments; and this upon the bare Occasion of an Allusion of his to the three first Days of the Creation as *Types* of those three Divine Persons: To which He adds the fourth Day, as a *Type* of Man; and so augments his *Trinity* or *Ternary* to a *Quaternary*. Little did the Bishop of *Antioch* dream what a Famous, Solemn, Sacred Word he had pronounc'd, when he nam'd the Word *Trinity*. All the Christian Religion having been for many Ages esteem'd little more than the *Doctrine* of the *Trinity*: No *Mystery* at all so considerable in Religion as the *Mystery of the Trinity*; and what depends thereon: And all Notions and Opinions, whether Philosophical, or Theological, being by some suppos'd so far true and useful as they agree with, and support this *Grand Article of the Trinity*, but no farther. Nay, which is much more than *Theophilus* ever thought of, the *Trinity* in *Unity*, or one common Divinity in Three Persons. Of this celebrated *Doctrine of the Trinity*, all the later Fathers, Schoolmen, and Divines treat and discourse perpetually; and labour with their utmost Application to solve the Difficulties, and unriddle the Contradictions contained therein; tho' still to no manner of Purpose, and with no manner of Success. But whence, I pray, comes all this Noise and Bustle about an *Unscriptural* Notion, and an *Unscriptural Word*; both of them equally unknown in the first times of the Gospel; and of very little Consequence to Christianity? The sacred *Doctrines* concerning the Blessed *Creator*, *Redeemer*, and *Sanctifier* of Mankind; or in the Words of *Theophilus*, of *God*, of his *Word*, and of his *Wisdom*; or of the Supreme *God the Father of all things*, of his *Only begotten Son*, and of his *Holy Spirit*, are Original, Plain, Easy, Intelligible *Doctrines*; own'd in the first Days of Christianity, known then by every baptized Person, nay by the higher sort of Catechumens; never then call'd *Mysteries*, nor at all look'd upon as *Unintelligible*. [I mean any farther than the Natures of the Supreme God, and of such Exalted and Divine Beings as his Son and Spirit must of necessity be *Incomprehensible* to such ignorant Creatures as we are:] And the reason is very Obvious, Because the *Doctrines* about these Ever blessed Beings then were such only as served the uses of Piety, and tended to impress a deep sense of our Dependance on them, and of the profound Respect, Worship, and Obedience we severally owe to them; and not such as served the uses of Philosophy, and were intangled with the obscure Notions of *unity of Substance*, and *sameness of Nature or Essence*; with which the *Tertullian*, *Athanasian*, and *Vigilian* *Doctrine* of the *Trinity* has ever been, and ever will be entangled. Not but that the Word *Trinity*, is a very Innocent and harmless Word, and may not always be improper to express in general those three super eminent and exalted Beings, into whose Names we are all Baptiz'd, and to whom only we owe distinct and peculiar Acts of Worship and Adoration, as our Blessed *Creator*, *Redeemer* and *Sanctifier*.

ser. But then, the Word should be understood as a plain Word, signifying only those three distinct Beings, without any other Secret or Mystery at all. For I shall desire any one to shew me the least syllable in the first Ages, concerning this * *Mystery of the Trinity*, till Philosophy crept into the Church, and Men became so foolish as to leave the *wholesome Words of sound Doctrine*, deriv'd from Revelation, for the *vain Jangling, and metaphysical Jargon* of weak and bewildred Philosophers. And indeed 'tis a most sensible and affecting Change, for an honest and pious Man to read a few Pages of an Original Christian Writer, before Philosophy came into the Church, suppose of the *Apostolical Constitutions*, and the *Primitive Liturgies*, therein contain'd; and then to read as many in *Arbanasius*, *Aquinas*, or the like Scholastick and Metaphysick Reasoners, with the Liturgies ascrib'd to *Basil*, or the later Authors; and to see what a vast difference there is in the present Case: The former containing plain, practical, serious, useful Truths; sufficient to affect and influence all Mankind: The latter involving deep, perplexing, puzzling Subtillies, fit only for Metaphysical Genius, and sufficient to make Men doubt of every thing, and to dispose them to reject the plainness of the *Duties*, on account of the *absurdity* of the *Doctrines* of Christianity. God have Mercy upon his Church, and in his due time restore us our old, plain, practical Christianity again; when we shall certainly be so wise as to banish all these new Scholastick Amusements into the corners of unfrequented Libraries; or rather, into the Jaws of the consuming Flames; that they may no more arise to disturb, and perplex, and confound Mankind, as they have been so long permitted to do; to the Ruin and Perdition, 'tis to be fear'd, of many thousand Souls for ever. I am sensible I have digress'd here a little, and spoken my Mind more plainly and bluntly than some will approve: But a warm Zeal for the *purity of the old Christian Faith*, and *honesty of the old Christian Practice*, and a just Indignation at those fatal perverters both of the one and the other, I mean *Scholastick Nicetuses*, and *Philosophick Articles of Faith*, with which the Christian World has been amus'd for this 1300, or 1400 Years; will not suffer me to conceal the Truth, and suppress my Sentiments upon this Important Occasion.

* *Let us make Men after our Image, and after our Likeness.* He did not say, *Let us make* to any other than to his own Word, and his own Wisdom.

[*Irenaeus*.] ‡ For under the name of Christ is understood he that did Anoint, and he who was Anointed, and the Uction whereby he was Anointed. And the Father indeed did Anoint, and the Son was Anointed with the Spirit, who is the Uction. As says the Word by *Isaiah*,

* VII. Constitut. Apost. I. III. C. 5. p. 277. † p. 96. ‡ Iren. L. III. C. 20. p. 246.

The Spirit of the Lord is upon me, because he hath Anointed me; to signify both the Father who did Anoint, and the Son who was Anointed; and the Unction, which is the Spirit.

^h She [*Rahab*] receiv'd three Spies who spy'd out the whole Land, and hid them with her. I mean the Father, the Son, and the Holy Spirit.

ⁱ Ever knowing the same God; and ever knowing the same Word of God, altho' he were but lately manifested to us; and ever knowing the same Spirit of God, altho' he be but lately pour'd out upon us in the last Days.

^k Man is made after the Image and Likeness of the Unbegotten God: God being pleas'd to determine and command; the Son acting and creating; the Spirit nourishing him, and making him to increase.

^l But God will be glorified in his Workmanship, suiting it, and making it conformable and agreeable to his Son. For Man is made by the Hands of the Father; that is, by the Son and Holy Spirit, after the Likeness of God.

^m For the Father supporting the Creation, and his Word; and the Word supported by the Father, bestows the Holy Spirit upon all, as the Father will, &c.

ⁿ That the Faith of all is one and the same: while all receive one and the same God the Father; and believe the same Dispensation of the Incarnation of the Son of God; and know the same Donation of the Spirit.

^o To ascend by the Spirit unto the Son, and by the Son unto the Father.

N. B. Before I leave this Article, wherein it appears that the very word *Trinity*, is comparatively a late Word, as well as the common Doctrines about it, is a late Doctrine, i. e. not to be found in the ancientest Records of our Religion, before the Introduction of Philosophy; I cannot pass by the strange prejudice of Bishop * Bull in this Case, who speaks as if a certain Book, ascrib'd to *Hippolytus*, the Scholar of *Irenæus*, and call'd *Homilia de Deo Trino & Uno*, or a Sermon upon the Triune God, Title and all, were genuine. His Lordship might almost with equal probability have told us, that he had found a Treatise of the Age of *Hippolytus* whose Title were *Hydrostatical Paradoxes*, and I should almost as soon believe the one as the other. I doubt also his Quotations out of *Hippolytus* will weigh little with cautious Readers since 'tis so very uncertain whether any of them are his or not. † *Quæ sub nomine ejus feruntur spuria fere sunt; excepto forsan tractatu de Antichristo: What Writings are*

^h L. IV. C. 37. p. 336, 337. ⁱ C. 66. p. 364. ^k C. 75. p. 380. ^l I. V. C. 6. p. 406. ^m C. 18. p. 427, 428. ⁿ C. 20. p. 430. ^o C. 36. p. 461. * Defens. Fid. Nicæn. Sect. II. C. 8. §. 5. † Prolegom. p. 62.

current under his Name, are generally spurious, excepting perhaps the *Treatise concerning Antichrist*, says * Dr. Mills himself. And Dr. Grabe honestly observes, that not only that, but another parallel Work also ascrib'd to *Hippolytus*, is so miserably Corrupted and Interpolated, particularly in the Testimonies relating to the Divinity of our Saviour, that he is asham'd to make any use at all of that; and Had he not afforded us some better attested Fragments from this † Author, to the same purpose; we must have contented our selves with his Attestation to the eighth Book of the Apostolical Constitutions. And still, all such pretended Fragments must be judg'd of by, or expounded according to the full and more unquestionable Monuments of genuine Antiquity. And we may well observe, that this Author's Writings must very probably have not well agreed to the *Orthodoxy* of after Times; or else, among so many Books which he wrote, we had hardly now been disputing, whether we had a single one extant at this Day. But this only by the Bye.

N. B. We may here also Note, as we pass along, that when *Novatian*, or that unknown Author, wrote his excellent Book still extant, *De Regula Veritatis, Of the Rule of Truth*, which passes under the name of a Treatise, *De Trinitate, Of the Trinity*; and upon that very Subject, he never yet once uses that Word, as not being commonly apply'd to this Matter in his Days. And indeed both the *Doctrine* and the *Word*, in the modern sense, is not much older than the Days of *Athanasius*, about the middle of the fourth Century.

ARTICLE XXIII.

Yet are they not intirely separate, independent Beings; but the Son and Spirit are intimately united to the Supreme God the Father, by a natural Dependance, constant Consent, and subordinate Operation for the Government of the World.

^a John.] NO one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declar'd him

^b But Jesus answer'd them, My Father worketh hitherto, and I work. — Jesus therefore answer'd and said unto them, Verily, ve-

* Not ad Locum. † ibid. ^a Joh. i. 18. ^b V. 17. 19, 20, 21.

ily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do. For what things soever he doth, the same also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth; and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.

^c If ye had known me, ye should have known my Father also; and from henceforth ye know him; and have seen him. *Philip* saith unto him, Lord shew us the Father, and it sufficeth us. *Jesus* saith unto him, Have I been so long time with you, and yet hast thou not known me, *Philip*? He that hath seen me, hath seen the Father: And how say'st thou, Shew us the Father? Believeest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me; or else believe me, for the very works sake.

^d In that day ye shall know that I am in the Father, and you in me, and I in you.

^e Howbeit, when he, the spirit of Truth is come, he shall lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. All things that the Father hath are mine, therefore said I, that he shall take of mine, and shall shew it unto you.

^f All mine are thine, and thine are mine, and I am glorified in them.—that they all may be one, as we are. [See 1 *Cor.* II. 8. and *Sandius's Interpret. Paradox.* upon *Job* X. 30. most fully.]

^g That they all may be one, as thou art, Father, in me, and I in thee: That they also may be one in us; that the World may believe that thou hast sent me. And the Glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me; that they may be made perfect in one; and that the World may know that thou hast sent me, and hast loved them as thou hast loved me. [See 1 *Joh.* II. 22, 23, 24.]

Acts. ^h Thou hast not lyed unto Men, but unto God.

N. B. In this and many other Places, what affront is offer'd to the *Holy Spirit of God*, or to *his Son*; what Miracles are done by the *Spirit*, or by the *Son*, are ascrib'd to God himself. Thus * *God did the Works* which our Saviour perform'd; *God did them by him*; *God made all things by Jesus Christ*: Good Men are the *Temples of God*, by his *Spirits* inhabiting in them; and many the like

^c XIV. 7.—II. ^d v. 20. ^e XVI. 13, 14, 15. ^f XVII. 10, 11. ^g v. 21, 22, 23. ^h *Act.* V. 4. * *Joh.* XIV. 10. *Act.* II. 22. *Ep.* III. 9. 1 *Cor.* III. 16, 17.

Expressions there are in Scripture, just as in *Irenæus*, *God made the World by himself*, i. e. by his *Word and Wisdom*. He means probably by his *Son and Spirit*. And no wonder; when these Divine Persons are so nearly related to God; are *His Son*, and *His Spirit*; not only produc'd by him at first, as all other Beings were; but produc'd to be ever *His Instruments*, *His Messengers*, *His Deputies* among his subordinate Creatures; *His very Hands*, in the Language of *Irenæus*; and accordingly are ever invested with his Power, Authority and Commission; assisted by his Omnipotence; directed by his Omniscience; acting in his Name, referring all to him, and doing all for his Glory. So that those who think, that the Expression before us implies, that the *Holy Ghost* is distinctly called *God*; are little vers'd in the Scripture Style and Language; and more set upon picking up a Text to serve the turn of a modern Notion, than upon exactly and impartially understanding the sacred Writings themselves in these Matters; And for once let us see how near the Standard of Orthodoxy *Athanasius* himself comes to this Exposition of the Text before us:

‘He that has lyed to the Holy Ghost, has lyed unto God, who dwells in Men by his Holy Spirit. For where the Spirit of God is, there God is. For, says the Scripture, *By this we know that God abideth in us, because he hath given unto us of his Spirit*,

1 *Corinthians*.] * But God hath reveal'd them to us by his Spirit. For the Spirit searcheth all things, yea the deep things of God. For what Man knoweth the things of a Man but the Spirit of a Man which is in him? Even so the things of God knoweth no one but the Spirit of God. [See the *Acts of Thecla*. *Spicileg.* Tom. I. p. 105, 109, 118, 119.

N. B. This Text is a very difficult one, especially in our modern Philosophy, which makes the *Spirit of Man* to be *the Man himself*; and so, in the Comparison, the *Spirit of God*, must be *God himself*, to correspond to it. Which Interpretation would make the Text difficult with a witness, and plainly irreconcilable to all the rest of the Scripture. Whereas if we remember the ancient Notion, agreeable to *Paul* himself in particular, that the *ψυχή καὶ σῶμα*, the *Soul and Body*, are most properly call'd the *Man*; and that the *πνεῦμα*, or *Spirit*, is superadded by God, as the *ἡγούμενον*, the *governing Principle* from above, the Text will be much easier, and may then be thus readily paraphras'd, ‘The Spirit of God is not a remote and foreign Being, as one Man is remote and foreign to the Thoughts and Secrets of another; but may rather be compar'd to the rational Soul it self, with respect to the Passions, Inclinations and Sensations of

the sensitive Soul and Body; to both which it is intimately united. For as that, and that only has the greatest Opportunities of diving into the Secrets and Mysteries of its own Companions, the *ψυχή* and *σῶμα*, the Soul and Body; so is the Holy Spirit intimately united to God himself, and of all the Beings in the Universe (excepting the Son) is the only one that is permitted to dive into, to search out, and to reveal the secret and hidden Mysteries of the Divine Counsel and Decrees concerning his Church here on Earth. This seems to me the plainest sense of this place. *Vid. Athanas.* In illud Quicumque dixerit, &c. p. 971.

Justin.] ¹ Who being the Word of God, inseparable in Power, and taking upon him that Humane Nature which was formed after the Image and Likeness of God, &c.

^m He is different from the God that made all things, I mean Numerically, not in Opinion. For I do not pretend that he ever did any thing but what the God that made the World, above whom there is no other God, wills that he should both do and say, &c.

ⁿ This Power is undivided, and inseparable from the Father; after the same manner that they say that the light of the Sun upon the Earth is undivided, and inseparable from the Sun, which is in Heaven, and when the Sun sets this Light accompanies him, &c.

Athenagoras.] ^o But the Son of God is the Word of the Father, in idea and in energy. For from him, and in him, all things were made; the Father and Son being one; the Son in the Father, and the Father in the Son, by the Unity and Power of the Spirit. The Son of God is the Mind and Word of the Father.

^p Shewing both their power in the Unity, and difference in Order.

^q To know what is the union of the Son with the Father; what is the fellowship of the Father with the Son; what the Spirit is; what is the unity and difference of such great Beings, the Spirit, the Son, and the Father, being united together.

^r As all things are committed into your Hands, both Father and Son, — so are all things put into Subjection to one God, and to the Word which is deriv'd from him, which we understand to be his Son, undivided from him.

^s For, as we say, there is a God, and the Son his Word, and the Holy Spirit, united in Power, the Father, the Son, the Spirit; (for the Son of the Father is Mind, the Word, and Wisdom; and the Spirit is an Emanation, as Light from Fire.)

Irenæus.] ^t That God therefore who is, hath been made manifest by the Son, who is in the Father, and has the Father in him.

¹ Just. Paræner. §. 41. p. 127. m Dial. cum Tryph. r. 276, 277. n p. 358. ^o Athenag. Legat. §. 9. p. 38. p §. 10. p. 40. q §. 11. p. 46. r §. 15. p. 63, 64. s §. 22. p. 96. t Iren. L. III. C. 6. p. 209.

* The living God therefore who was to be ador'd by the Prophets; he is the God of the Living; and his Word also who spake to *Moses*.—Christ therefore himself, with the Father, is the God of the living, who spake to *Moses*, who was also made manifest to the Patriarchs, See L. I. C. 19. p. 93. L. III. C. 11. p. 219. L. V. C. 18. p. 427. 428.

N. B. Besides these Testimonies there is a strange one indeed produc'd by the *Sabellians*, and mention'd by *Epiphanius*, as taken out of the most ancient Gospel according to the Egyptians, thus, * Τὸν αὐτὸν ἢ πατέρα, τὸν αὐτὸν ἢ υἱόν, τὸν αὐτὸν ἢ ἅγιον πνεῦμα, as if the Father, Son, and Holy Ghost were only different Names for the same Person. We hear of this from no other Hand, and have but a very imperfect Account of it, so can say but very little about it; only, as far as appears by † *Epiphanius's* Answer to the *Sabellians*, it was barely the form of Baptism in that Gospel it self, deliver'd, it seems, without those Articles, *ἢ, ἢ, ἢ*, prefix'd severally to every Divine Person, which are in *Matthew*; and thence affording these Hereticks the occasion of making the former Inference. Which is in reality so very near the most exact modern Orthodoxy, that these late Ages have been in very great danger of *Sabellianism*; altho' Bishop *Bull's* and others Labours begin to reduce them somewhat nearer to the Ancient, or *Arian* Doctrine, in this Matter.

u L. IV. C. 11. p. 282. * Spicil. Tom. I. p. 36, 37. † Epiphani. Hæres. LXII. §. 2. 4. p. 514, 515, 516.

APPENDIX

TO THE

Fourth Part.

The Primitive Doxologies.

Romans.] ^a **M**ORE than the Creator: who is blessed for ever.
Amen.

^b Who is over all, God blessed for ever. *Amen.* [or, The God over all be blessed for ever. *Amen.*] See pag. 6. 7. before.

^c Of him, and through him, and to him are all things. To him be Glory for ever. *Amen.*

^d To the only wise God be glory, through Jesus Christ, for ever. *Amen.*

^e *Corinthians.*] ^e The God and Father of our Lord Jesus Christ, who is blessed for evermore.

Galatians.] ^f According to the Will of God and our Father. To him be glory for ever and ever. *Amen.*

Ephesians.] ^g To him be glory in the Church, by Christ Jesus, throughout all ages, world without end. *Amen.*

Philip.] ^h Now to God and our Father be glory for ever and ever. *Amen.*

^a Rom. I. 25. ^b IX. 5. ^c XI. 36. ^d XVI. 27. ^e 2 Cor. XI. 31. ^f Gal. II. 4. 5.
^g Eph. III. 21. ^h Philip. IV. 20.

¹ Timothy.] ¹ Now to the King of Ages, immortal, invisible, the only wise God, be honour and glory for ever and ever. *Amen.*

[Whom no man hath seen, nor can see. To whom be honour and power everlasting. *Amen.*

² Timothy.] ¹ The Lord: To whom be glory for ever and ever. *Amen.*

Hebrews.] ^m Now the God of Peace,——through Jesus Christ: To whom be glory for ever and ever. *Amen.*

¹ Peter.] ⁿ That God in all things may be glorified, through Jesus Christ. To whom is glory and dominion for ever and ever. *Amen.*

^o To God be glory and dominion for ever and ever. *Amen.*

² Peter.] ^p Our Saviour Jesus Christ: To him be glory both now and for ever. *Amen.*

¹ Jude.] ^q To the only wise God, our Saviour, be glory, and majesty, dominion, and power, both now and ever. *Amen.*

¹ Apocalypse.] ^r To Jesus Christ be glory and dominion for ever and ever. *Amen.*

[Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

^t Blessing, and honour, and glory, and power be to him that sitteth upon the throne, and unto the Lamb, for ever and ever. *Amen.*

^u Salvation unto our God which sitteth upon the throne, and to the Lamb.

^w Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God, for ever and ever. *Amen.*

^x Alleluiah: Salvation, and glory, and honour, and power unto the Lord our God.

Clement.] ^y All these has the great Creator and Lord of all commanded to observe peace and concord: being good to all; but especially to us, who flee to his mercy through our Lord Jesus Christ: To whom be glory and majesty for ever and ever. *Amen.*

^z God Almighty: To whom be glory for ever and ever. *Amen.*

^a He that made us, and formed us: To whom be glory for ever and ever. *Amen.*

^b That the name of the true and only God might be glorified: To whom be honour for ever and ever. *Amen.*

^c The Most High: To whom be glory for ever and ever. *Amen.*

^d Chosen by God, through Jesus Christ our Lord: To whom be glory for ever and ever. *Amen.*

ⁱ 1 Tim. I. 17. ^k VI. 16. ^l 2 Tim. IV. 18. ^m Heb. XIII. 21. ⁿ 1 Pet. IV. 11. ^o V. 11. ^p 2 Pet. III. 18. ^q Jude. v. 25. ^r Apoc. I. 6. ^s IV. 1. ^t V. 13. ^u VII. 10. ^w v. 12. ^x XIX. 1. ^y Clem. Ep. I. §. 20. p. 159. ^z §. 32. p. 164. ^a §. 38. p. 168. ^b §. 43. p. 171. ^c §. 45. p. 173. ^d §. 50. p. 175.

^e Jesus Christ: By whom be glory, and majesty, and power, and honour unto him, now, and for evermore. *Amen.*

^f Through whom be to him honour, and glory, and might, and majesty, and an eternal throne, from everlasting to everlasting. *Amen.*

Constitutions. ^g Through whom glory be to God for ever. *Amen.*

^h The will of the God and Father of the Universe, which is revealed unto us by Jesus Christ our Lord: To whom be glory for ever. *Amen.*

ⁱ Through whom glory be to God, in spirit and truth, for ever. *Amen.*

^k Believing in the one and only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and Rewarder of our sufferings: To whom be glory for ever. *Amen.*

^l Through him worship, and majesty, and glory be given to Almighty God, both now, and for evermore. *Amen.*

^m O God the Creator of the whole world: — For thine is the glory, and the power, for ever. *Amen.*

ⁿ O thou great protector of the posterity of Abraham, thou art blessed for ever: Thou art blessed, O Lord, the King of Ages.

^o Glory and worship be to thee for all these things, through Jesus Christ, now, and ever, and throughout all ages. *Amen.*

^p By whom glory be to thee, in the Holy Spirit, for ever. *Amen.*

^q Praise becomes thee; Hymns become thee; Glory becomes thee, the God and Father, through the Son, in the most Holy Spirit, for ever and ever. *Amen.* [*and so frequently elsewhere.*]

^r For to thee is due glory, honour, and worship, and by thee to thy Father, in the Holy Spirit, for ever. *Amen.* See *Ignat. ad Eph.* §. 21. *ad Rom.* §. 8. *ad Philad.* §. 11.

^s For to thee belongs all glory, and worship, and thanksgiving, honour and adoration, the Father, the Son, and the Holy Spirit, both now, and always, and for everlasting and endless ages for ever. And let all the people say, *Amen.* [*and so often in this 8th Book*]

^t There is one that is Holy, there is one Lord, one Jesus Christ, blessed for ever, to the glory of God the Father. *Amen.* Glory to God in the highest, and on Earth peace, good-will among men. Hosanna to the son of David. Blessed be he that cometh in the name of the Lord, being God and Lord, who appeared to us: Hosanna in the highest.

^u With whom worthy adoration is due from every rational and holy nature to thee, and to the Spirit, who is the Comforter, for ever. *Amen.*

^e §. 58. p. 180. ^f §. 59. p. 180. ^g *Constit. Apost. I. I. C. 1. p. 200.* ^h *L. II. C. 14. p. 223.* ⁱ *L. IV. C. 5. p. 294.* ^k *L. V. C. 6. p. 304.* ^l *L. VI. C. 30. p. 360.* ^m *L. VII. C. 27. p. 371.* ⁿ *C. 33. 34. p. 373, 374.* ^o *C. 38. p. 378.* ^p *C. 45. p. 382.* ^q *C. 48. p. 385.* ^r *L. VIII. C. 7. p. 394.* ^s *C. 12. p. 404.* ^t *C. 13. p. 404.* ^u *C. 37. p. 417.*

¶ With whom, to thee, in the Holy Ghost; be glory both now, and to all succeeding ages. *Amen.*

¶ That they also may glorify the Lord, ——— through his only begotten Son Jesus Christ: To whom be glory, and honour, and power, and majesty for ever and ever. *Amen.*

¶ Our Saviour Christ reigning for evermore. To him be honour, glory, majesty, and an eternal throne from generation to generation. *Amen.*

¶ Jesus Christ: With whom glory be to God the Father, and the Holy Spirit, for the salvation of his chosen Saints.

¶ To whom, with the Father, and the Holy Ghost, be glory for ever and ever. *Amen.* *

N. B. The Doxologies in *Paul*, twelve in number, are, as I understand them, all directed immediately to the Father, or to the Father through the Son. Of the three in *Peter*, two are directed, as those in *Paul*, to the Father, or to the Father through the Son; and the other is expressly and only directed to Jesus Christ himself. The single one in *Jude* is directed only to the Father. Of the six in the Apocalypse of *John*, three are directed to the Father alone; one to the Son alone; and the other two to the Father and to the Son jointly. So that in the Sacred Writings own'd to be Canonical, the Holy Ghost is never mention'd in Doxologies at all; and the Son not often, any otherwise than as the Mediator. *Clement's* eight and the Apostles six Doxologies also in *Clement's* Epistle, and former six Books of the Constitutions, are exactly like those of *Paul*, intirely directed to the Father, or to the Father through the Son; without any mention of the Holy Ghost. The publick Doxologies of the Jewish and Gentile Liturgies, contain'd in the seventh and eighth Books of the Constitutions, are directed sometimes to the Father alone, sometimes to the Father through the Son; sometimes to the Father, and the Son, in the Holy Ghost: nay sometimes, if the Copies are not corrupted, of which presently, to the Father, and the Son, and the Holy Ghost; especially in the Celebration of the Sacrament of the Lord's Supper, when the Church did rather more solemnly mention the Holy Ghost than upon any other occasion. The certain one in *Polycarp's* Prayer before his Martyrdom, is either to the Father, the Son, and the Holy Ghost; or to the Father, with and through the Son, or with the Holy Ghost, [for the Copies and Versions vary in the Form] The four remaining Doxologies in *Polycarp's* Martyrdom are not so certainly genuine as the former; and so their exact Form need not be enquir'd into so nicely. However, upon the whole, we may

¶ Martyr. Polycarp. ap. Coreler. § 14. p. 199. x § 20. p. 201. y § 21. p. 202: z § 22. p. 202. a § 24. p. 202. * Vid. Hippolyt. de Antichristo. apud Con bes. Auctar. Noviss. C. 67. p. 50 Epist. ad Diognet. p. 502.

very easily see the great distinction there was among the first Christians in the Worship paid severally to the Father, the Son, and the Holy Spirit; and in what manner and forms they were glorify'd then by them. And certainly it becomes the present Churches of Christ to take care that they worship and glorify the same Sacred Beings in the very same manner, and no other: this matter of *Divine Worship* being of all things certainly the least to be alter'd by bare human Reasonings and Authority; and such wherein the Rules and Examples in Holy Scripture, and the Apostolical Fathers, especially in the Primitive Liturgies, are the most religiously to be observ'd by all Christians.

N. B. There are very great reasons for suspicion, that the Orthodox have sometimes alter'd the Particle belonging to the Holy Ghost, in the Constitution Liturgies, and put *and* the Holy Ghost, instead of *in* the Holy Ghost, or *by* the Holy Ghost. The Reader must judge here whether I speak without grounds or not.

(1.) This sort of Corruption in the primitive Doxologies is evident in other cases. Thus in *Polycarp's* undoubted Doxology, 'tis now in the Greek *καὶ πνεύματι ᾧ ζῶν*, and the Holy Ghost, as also in the *Latin* Versions: yet in *Eusebius* 'tis *ἐν πνεύματι ᾧ ζῶν*, in the Holy Ghost; which was therefore probably the original reading. Thus also at the end of the Martyrdom of *Polycarp* we have it once *καὶ*, and, and once *οὐν*, with: but then the one is in that part which is wanting in *Eusebius*; and the other is only in a Doxology of *Pionius*, a Transcriber afterwards. * Nor does *Basil* in his diligent Search after such old Forms produce any of these kinds, till about the beginning of the third Century; as knowing nothing of them before that Age.

(2.) The *Arians*, who were the Preservers of the most primitive Doctrines and Doxologies of the Church, always insisted upon this, that *ἐν πνεύματι ᾧ ζῶν*, in the Holy Ghost, was the original Form; and do not appear to have own'd either *καὶ* or *οὐν*, and or with. The latter especially they utterly disapprov'd of, as intirely contrary to the ancient Practice; as indeed it is not once in the whole Apostolical Constitutions at this day. Nor does *Basil* pretend to any Apostolical Tradition or Practice for that Form, in his large Vindication of it.

(3.) I observe that *καὶ* and is never us'd in the Constitutions till the eighth Book, nay not till the twelfth Chapter of it, which is the Eucharistical Office; and even there the original *ἐν* in is still frequently preserv'd even in our present Copies: Which *καὶ* and was therefore, I believe, an Interpolation to conform the Rule to the modern Practice, made in or before the days of *Basil*, in whose time both those Par-

ties were us'd by the Orthodox; which was a most pernicious Corruption. These frequent Interpolations made by the Church and the Orthodox, render it so hard to depend on things agreeing with later Notions and Practices in ancient Authors, in Comparison of those which contradict them. If the Constitutions were but as free from Orthodox Interpolations, as they certainly are from those of the Arians, of which such an ill-grounded noise is made, they would be a Treasure still more inestimable.

(4.) What is here very considerable, the Apostles themselves in the sixth Book of the same Constitutions do most solemnly appoint the Worship of the Holy Ghost in the other manner, by *ἐν* in and not by *καὶ* and. * *ἐκλήμεν ὑμῶν Θεὸν παντοκράτορα ἕνα μόνον ὑπάρχον, παρ' ὧν ἅλλα ἐκ ἐστὶ, καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι* We declare unto you, that there is only one God Almighty, besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most Holy Spirit. See Eph II. 18. To conclude: † The Works even of Athanasius do not only imply that *ἐν πνεύματι ἁγίῳ*, in the Holy Spirit, was the original Form, by his general use of that Stile in all his earlier Writings, both in his Doxologies, and other Expressions; but also inform us at what time this Language was chang'd, and the *καὶ* or *σύν* and or *with* brought into common practice, by his altering the Stile sometimes in his later Writings. So that 'tis very probable this great Corruption of the Apostolical Constitutions, and the Alterations in the publick Worship consequent thereupon, are to be dated from the latter days of Athanasius, and the introduction of the Consubstantiality and Coequality of the Holy Ghost at the same time, and no sooner.

(5.) But what is another main Argument for suspicion, is, that Justin Martyr speaking of this very matter, and of this very Liturgy; nay, of that very most solemn part where the *καὶ* is now most frequent and express; says it was *διὰ*, or in some such form, both to the Son and Spirit. ‡ Hear his words already quoted on other occasions: *He takes the Gifts, and ascribes praise and glory to the Father of the Universe, through the name of the Son; and of the Holy Spirit; And again, In all our Oblations we bless the Maker of the Universe, through his Son Jesus Christ; and through the Holy Spirit.* These great occasions of suspicion do certainly make it reasonable for the Church to alter the present Form of Doxology, since it can by no means prove, it self Apostolical.

N. B. If it be requir'd that I determine the particular meaning of this original Form of Doxology, *ἐν πνεύματι ἁγίῳ*, in the Holy

* C. 14. p. 345. Vid. L. VII. C. 37. p. 377. C. 45. p. 382. † De Incarnat. in calce. p. 111. Ad Serap. p. 179, 187. bis. 189, 199, 202, 205. saepe. 207. Apol. ad Const. p. 719. Ep. II. ad Serap. p. 13. ‡ See p. 187. *pius.*

Spirit, I shall here plainly declare my Opinion; viz. That it does not imply the direct ascribing of Glory and Praise to the Holy Ghost, as the Form to the Father, and sometimes that to the Son most certainly do; but only the Commemoration of him as the Guide and Assister of our Devotions: *q. d.* May Glory, Honour, and Adoration be now and ever ascrib'd to the Great God of the Universe; together with, or through the Intercession of his only begotten Son, our Lord and Mediator; by the blessed Influence and Assistance of the Holy Spirit. The Reasons follow: 1. This exactly agrees with the nature of the Christian Religion, which requires us to worship the Father, through the Son; nay sometimes the Father and the Son, by the Aid of the Holy Ghost. 2. This reconciles the Doxologies in the known Books of the New Testament and *Clement*, with those in the original Liturgies of the Constitutions; which otherwise are not exactly to the same Objects. For the New-Testament Doxologies, and those in *Clement's* undoubted Epistle to the *Corinthians*, and first six Books of the Constitutions, ascribe the Glory only to the Father, through the Son; or to the Father, and the Son; without any mention of the Holy Ghost. Whereas the Phrase in the *Holy Ghost* was generally added in the original Liturgies. Which Addition will very well agree with the former Doxologies in this Acceptation; otherwise it introduces really a new Object of Worship or Doxology: which is too improbable to be believ'd, without good proof. 3. The particle *ἐν* or *in* does very naturally signify *by* the Holy Ghost, in this sense of it; as indeed *Paul* and *Jude* seem directly to use it in this very sense, and perhaps with reference to this very Form of Doxology and Adoration, * *Ἐν ἁγίῳ πνεύματι ὡς οὐνοῦ ἰσχυροί*, *Praying by the Spirit, or by the Holy Spirit*. Which will appear the more probable, when we consider, 4. That *Justin Martyr* twice, † and *Clement Alexandrinus* once vary the Phrase, and use *διὰ* instead of *ἐν*, *by* the Holy Ghost, for *in* the Holy Ghost; as we have already observ'd; thereby letting us know what was their Opinion concerning it. However, this must be allow'd by all, that in this difference of the Expressions in Doxologies, there was intended a plain difference and distinction between the three Persons; and that they were to be differently worship'd by the Christian Church: the Father as the Original Fountain and Author of all our Blessings; the Son as his Vicegerent, and our Mediator; and the Blessed Spirit as a Being subordinate, and ministering to them both for our assistance and advantage. See Rom IX. 1. XIV. 17. 1 Cor. XII. 3, 13. 2 Cor. VI. 6. Eph. II. 12. III. 5. VI. 18. Philip. III. 3. Colos. I. 8. 1 Thess. I. 5. 2 Thess. II. 13.

N. B. Here also a common Mistake is to be rectify'd, as if in those Doxologies where the Supreme God the Father had been mention'd or

* Eph. VI. 18. Jude. v. 20. † See Artic. XXL. prius.

worship'd through Jesus Christ, to whom glory is immediately ascrib'd, in the usual Form of Doxologies; that *to whom* related to Jesus Christ, and not to God the Father: as if upon an occasional mention of the *Mediator*, by whom our Devotions are offered, the *Great Object* of them were immediately to be forgotten by us, and all the Glory confin'd to the Mediator alone. This seems to me a *gross* mistake; yet is it, I doubt, a very *common* one. The first Doxology in *Peter* before inserted, when well consider'd, will help to cure this Error among Christians.

OBSERVATIONS from the Whole.

(1.) The Corruptions in these great Articles of Christianity came in so very *gradually* and *insensibly*, one step still making way for another, that the Church did not at any time plainly discern they were intirely *Innovations* at the time of their introduction; tho she might most easily have found they were so, by comparing them with the original Standards themselves; or by comparing the Doctrines and Practices in Ages considerably remote from one another: just as 'twas the case in the later and more known Corruptions of Popery also. I say the *later* and *more known* Corruptions of Popery; for I look upon these to be the *earlier* and *less discern'd* Corruptions of the same Antichristian State, which we now call by the name of Popery; and which is so fully, frequently, and solemnly foretold in the Sacred Writings. One of the earliest Opinions or Corruptions most certainly was that of *Theodotus*, who suppos'd a *human rational Soul* in our Saviour, distinct from the *Almighty*, or *divine Nature*: and this Corruption prevail'd so as to obtain in the fourth Century the Sanction of Councils themselves. One of the next Philosophick Opinions was that of the *Metaphysick Eternity* of the * *Word*; which is almost as ancient as the use of the *Platonick* Philosophy in the Church: for some think they spy an obscure hint of it in † *Justin Martyr* himself, of which before. However the next Writers after him certainly speak of it very plainly. Soon after there appear some novel Expressions in ‖ *Clemens* of *Alexandria*, and *Tertullian* of *Africa*, as if the Son was *ἱσχωρῆς τοῦ πατρὸς*, or might be suppos'd *pariari Deo*: i. e. that in some sort he might be compar'd or equal'd with the Supreme God, tho the Expressions very ill agreed with the soberer and more considerate Opinions of the same Writers, and were not relish'd or entertain'd by the Church in those days. At the same time *Tertullian* began to talk very strangely, and so as no Catholick Christian had e-

* Vid. p. 52. &c. prius. † Pag. 50. 51. prius. ‖ Clem. Alex. Protrept. p. 51. Tertull. de Resur. Carn. C. 6. p. 383. Adv. Marcion. L. IV. C. 25. p. 543.

ver done before him, in his dispute with *Praxeas* *; and being almost gravel'd in his Philosophical Reasonings, was forc'd to assert *one Substance in the three united Beings*: in which random Philosophy nobody appears to have follow'd him for a considerable time. And indeed the more juvenile Works of *Clemens*, and the bold Strokes of *Tertullian*, for which no ancient sacred Authority was pretended, seem plainly to have been disbeli'd, because both their Followers and Admirers at *Alexandria* and in *Africa*, I mean the two more valuable Men *Origen* and *Cyprian*, always avoided such their Notions and Expressions. Who first introduc'd the famous, but unhappy *ὁμοούσιος*. *Consubstantial*, we cannot tell. No footsteps of it now appear till after the middle of the third Century, when † *Dionysius* of *Rome* in *Athanasius* embrac'd it, and the great Council of *Antioch* rejected it. And how it afterwards came to be brought into the Church, we have already seen. At the Council of *Nice*, both the *Consubstantiality*, and the foremention'd metaphysick Eternity of the Word, which before were scholastick Niceties, became Articles of Faith: and the great *Eusebius*, who well knew the old Records of our Religion, and was plainly at the bottom of the ancient or *Arian* Persuasion, sign'd the metaphysick Eternity, if in any, in that sense that all things were *in potentia* in God from all eternity: ‡ and when he had made the Council declare they did not mean properly by the *Consubstantiality* what the Word naturally and philosophically signifies, but other things, he also sign'd the same, for the sake of Peace, and I doubt for fear of Deprivation also; retaining in the main the Ancient Doctrines, yet taking care to express himself as cautiously as possible. And indeed it seems to me, that he had really embrac'd some Notions farther than the most ancient Records of our Religion would in strictness justify. So very hard, if not impossible, is it for a Man, especially in the Circumstances of *Eusebius*, not to be in some measure influenc'd by the prevailing Notions of his own times; distinct from the proper Testimonies and Evidences for the Truth of them. After the Council of *Nice*, that troublesome but unlearned Person *Athanasius*, the Bishop of *Alexandria*; who yet by his fine parts and zealous management had in a very little time rais'd himself from a Deacon to a Patriarch; was the great Oracle of that part of the Church which improv'd upon the Council of *Nice*, and which admitted still more and more Novelties and Corruptions. I confess I neither like his Character nor Behaviour; no more than I do those of his Antagonist *Arius*; they both seeming to me cut out for the disturbance and mischief of the Church of Christ; and to have been neither of them matters of Learning or Temper enough to become so considerable as they appear'd to be among those less knowing or more modest than them-

* C. 7. p. 638 C. 22. p. 654. † vid. p. 188, &c. prius. ‡ *Tul. b. E. list ad Cels. rian. ap. Theodorit. C. 12. p. 36—40.*

leives. However, *Atbanasius* prevailing at last, and being consider'd as a kind of *Martyr for Orthodoxy*, and a great Man at the way of reasoning and arguing of that Age, (which was certainly a very poor one;) he ventur'd upon some bold Innovations, quite beyond the length of the Council of *Nice* it self. He plainly call'd the Father; Son, and Holy Ghost *One God*: and asserted *one Divinity* in them in common, as *Tertullian* had almost done before him; seeming to dislike sometimes the calling them separately *three Hypostases*; which yet soon after obtain'd, and continues to this very day. He procures his Doctrine also to be establish'd by a Council at *Alexandria*. There they proceed to another point also, and under his Presidency, and Management anathematize those who say the Holy Ghost is a *Creature*; yet durst they not themselves at this time call him *God*. About the same time the Bishop of *Rome*, whether *Liberius* or *Damasus* is disputed, makes a mighty stir, and by one Letter confirms, or rather first decrees the *ὑποστάσιον καὶ ὁμοούσιον*, the *Consubstantiality* and *Equal Glory* of the Holy Ghost to the Father and the Son: which were not so much as dreamt of at the Council of *Nice*. And from this Epocha we may well date the modern Notion of the *Trinity in Unity*, I mean in the scholastick sense of it, and as made a mighty Mystery of the Christian Religion. At this time also the human rational Soul in our Saviour, distinct from the *Λόγος*, was finally settled; and poor *Apollinarius*, the most learned Defender of Christianity against *Porphyry* the Heathen, tho' he had written against the *Arians*; and even for the *Consubstantiality* of the Holy Ghost, was condemn'd as an Heretick, for venturing to retain but one small Branch of the primitive Doctrine of Christianity in this matter. So violent and so successful was the Devil and his Instruments in the utter Subversion of the original Simplicity of the Christian Faith. Nay, at this very time Men began to practise upon the very latest Notions; and the *Pseudo-Dionysius*, as well as *Epiphanius*, very soon after the introduction of the *Consubstantiality*, and *Equal Glory* of the Holy Ghost, directly invoke him accordingly. After all which the second general Council, that of *Constantinople*, confirms what had been done, as far as they durst; and take care that the *Nicene Creed* it self should be improv'd according to the Improvements of the Church's Faith, and should encourage the *Invocation*, and assert the *Divinity* of the Holy Ghost in as ample a manner as the state of affairs would then bear. Yet after all, this *Nicene Constantinopolitan Creed* is ancient and sober in comparison of what that Counterfeiter of Books *Vigilius Thapsianus*, or *Tapsensis*, as he is commonly call'd; or some other such Person, put together above a Century afterwards, under the false name of *Atbanasius*. This strange and most corrupt Creed that ever the Christian Church saw, lay dormant for about three hundred Years; and

⁴ Tertull. de prædicatione, C. 12. p. 744.

then chanc'd to be mention'd by *Theodulphus* of *Orleans*, in the conclusion of the eighth Century: and about two hundred Years still later, in the very midst of *antichristian Ignorance, Superstition, Error, Idolatry and Tyranny*, and not before, is brought into the publick Worship; as the Learned well know: and alas! is the common Standard of Orthodoxy both of Papist and Protestant, Churchman and Dissenter at this day: But I believe at the utmost has but three or four years longer to be so; for I am very sure that the first beginning of our Saviour's own Kingdom will never bear such an antichristian Creed as this is. 'Tis indeed a great shame that Learned Men, who know, if not the plain *Falsity*, yet at least the *scandalous Origin*, and no *Authority* of this Creed, should not conspire to warn the Church against it; that we may no longer have our Worship polluted thereby, to the grief and concern of the upright and intelligent in our own Communion; and to the scandal and reproach of the Church it self among all its Enemies abroad.

(2.) I observe the plausible Methods and Motives the Devil made use of for the corrupting the Faith of Christians; I mean the seeming *Advancement* of the Honour of the Son of God, and of his Holy Spirit, on the one hand; and the sacred *Authority of Councils*, especially of *General Councils*, on the other. Who dream'd of any harm in supposing the Son of God to have been in an ineffable manner in his Father from all Eternity; and to have been of the *same* or a *like Substance* to him? all which would still more distinguish him from the subordinate Creatures, and make him nearer to the supreme God. And the like may be said of the Dignity and Worship of the Holy Ghost. And who could dream that *Councils*, nay, *General Councils* of Christian Bishops from all parts of the World, should ever corrupt the Purity of the Christian Faith and Worship? So reason the Papists of all the General Councils, from that of *Nice*, till that of *Trent*: and so do we Protestants reason as to the four first of them; tho without assigning a sufficient reason for honouring those as almost infallible, while we reject the rest as of almost no authority at all. As to my self, I confess I look upon Councils, especially General Councils, to have been the grand Engine of the Devil for the destruction of the Purity of the Christian Faith and Practice, and that they have actually prov'd so in the past Ages of the Church.

(3.) I observe that some of the Learnedst Men of this and the last Age have gone a great way in owning that the three first Centuries were generally *Arian*; tho themselves pretended to be of the Orthodox Persuasion. Hear the famous *Huerius*, *Petavius*, and our own Bishop *Bull*, upon this occasion in order.

Huerius.] * Many of the Christian Doctors [besides *Origen*] who flourish'd before the Council of *Nice*, have spoken very incautiously

¹ *Origenean*, p. 36.

concerning the Mystery of the Trinity. The Doctrine of *Tatian*, and of *Justin*, who was earlier than *Tatian*, as to the Trinity was not right. *Pseudo-Clemens* lies under the same accusation; as does also *Theophilus of Antioch*. Nay *Tertullian*, and *Lactantius*, *Clemens*, *Dionysius*, and *Pierius*, all three of *Alexandria*, and many others have said unworthy and intolerable things upon this subject. —

* Nor is it only in the Doctrine of the Trinity, but in points also relating to the Generation of Christ, and the Procession of the Holy Spirit, wherein *Tertullian* and the greatest part of the ancientest Doctors, and of those that liv'd before the Council of *Nice*, have equal'd if not exceed'd *Origen's* Impiety, shall I call it? or Unskilfulness: I mean *Justin*, *Athenagoras*, *Theophilus of Antioch*, *Tatian*, *Tertullian* and *Lactantius*.

Petavius.] ^f This was the fixed Opinion of Some of the Ancients concerning the Divinity, and the difference of Persons therein: That there is but One, Supreme, Unbegotten, and Invisible God; who produc'd out of himself the Word: — such a Word as becoming substantial, and subsisting, might afterward make other things. But they affirm'd that he was then produc'd by the Supreme God and Father, when he determin'd to begin the Creation of this Universe; that so he might have him as his Assistant. Which Opinion some do more plainly declare, and others more obscurely: Among the former sort are *Athenagoras*, *Tatian*, *Theophilus*, *Tertullian* and *Lactantius*. Now as well these as the rest whom I nam'd above, suppos'd that the Father was prior to the Word in Duration, Dignity, and Power: and altho they did assert that the Son was deriv'd from the Substance or Nature of the Father, in which circumstance alone they concluded his Condition to be different from the other Beings which are properly call'd Creatures, yet did they think that he as well as the Creatures had a beginning; that is, that he was not a distinct Person from all Eternity.

And says his later Publisher *Alethinus*, after he had seen Bishop *Bull's* Censure upon him:

Petavius.] ^g shews that the Fathers who liv'd before the Synod of *Nice*, dissented from the Catholick Rule, at least in their way of speaking: which cannot certainly be deny'd.

Nay, at last let us hear Bishop *Bull* himself, who yet finds such fault with the freedom of these Confessions.

Bishop Bull.] ^h I conclude thus with my self, says his Lordship, that *Origen*, who has been so severely censur'd by Divines both ancient and modern; was really Catholick in the Article of the Sacred Trinity: Altho; as to the manner of explaining the Article he sometimes speaks

^a Pag. 45. ^f Theolog. Dogm. de Trin. Tom. II. L. I. C. 5. §. 7. p. 31. ^g Præfat. Defens. Fid. Nicæn. Sect. II. C. 9. §. 22.

otherwise than the Catholicks now do: *which is no more than almost all the Fathers did who lived before the Council of Nice.*

ⁱ Nay, his Lordship is not afraid to own afterward, that the Confessions of Faith made by the *Arians* seem to be sound and orthodox; and at large proves that that great Body of the Christian Church * which has been deem'd *Arian* and Heretical for above twelve hundred years, under *Constantius* and afterwards, were also in the main *Orthodox*, and retain'd the truly ancient Faith in these matters. So that in truth, had not this most Learned Person been mistaken in understanding the Ancients, and the Council of *Nice* it self, of a *real Eternity* of the Son of God, when they most plainly meant no more than a *metaphysical* one all along; and been unwilling to drop the word *Consubstantial* after it was once in the Church, tho he interprets it very mildly and generally, himself had been very nearly of the Ancient or *Arian* Persuasion also.

(4.) I observe that the Story about the miserable Death of *Arius*, told us in a private Letter, which was not to be made publick, by his great Enemy *Athanasius*, from the report of one of his own Deacons only, is generally so misrepresented as to affright honest, but ignorant and superstitious People from enquiring into his Opinions; as if they were already condemn'd by a particular Judgment of the Almighty. Whereas, *if the Story be true*, it ought to have a very different construction put upon it. It is this, That † *Arius* solemnly swore that he did not hold those Opinions for which he had been excommunicated by his Bishop. Whereupon the Emperor imprecated God's Judgment upon him, if he swore falsely: after which going out, that sad and sudden Death overtook him, as no other than the proper Vengeance of God for his Perjury and Dissimulation. If this Account be true, let those consider it who are unwilling to own any despis'd Truths of God, and who prevaricate and dissemble with Men in publicly owning and supporting those Errors and Corruptions which their Consciences cannot believe; whether out of the hopes of Preferment, or fear of Punishment in this World; particularly as to those very Truths of God which *Arius* here is suppos'd to renounce, and to be immediately punish'd for such his Renunciation by the divine Vengeance.

To conclude: I do here solemnly appeal, as to the truth and fairness of my Quotations and Assertions, to Bishop *Lloyd*, Bishop *Wake*, Sir *Isaac Newton*, Sir *Peter King*, Dr. *Hickes*, Dr. *Alix*, Dr. *Cave*, Dr. *Whisby*, Dr. *Smalridge*, Dr. *Potter*, Dr. *Clarke*, Mr. *Wall*, and the other great Masters of Primitive Antiquity; and claim it as the right of Truth and Religion, that they speak their minds fairly

ⁱ Epilog. P. 513. * P. 513—519. † *Athanas. Ep. ad Serap. de morte Arii. Vol. I. p. 670. &c. Vid. Epiphani. Hæres. LXVIII. §. 4. 1.720.*

and fully, *as they will answer it to our common Lord another day*, when no political, prudential, or temporal Regards will be admitted against the *plain Demands of Conscience and Sincerity*. And I humbly move those in Authority, that they procure this whole matter to be impartially and *publicly* examin'd, as the other Popish Doctrines were at the beginning of the Reformation; and if the common Opinions appear not only destitute of, but contrary to the Evidence of Scripture and the first Centuries, *as I am fully persuaded they will*, that then care be taken to cast them out of the Church; and to amend and reform all our publick Offices, Creeds, and Articles, and reduce them all to the primitive Standards. I also humbly move that, in order to these and the like Amendments and Improvements in our Ecclesiastical Establishment, the Pretensions of that wonderful Book still extant, the *Apostolical Constitutions*, be examin'd, with the like care, and in the same *publick* manner: and so far as it shall appear to be a genuine uncorrupted Apostolical Work by *Clemens Romanus*, with the addition of the most authentick original Jewish and Gentile publick Liturgies; *as I am fully persuaded it will*; it may then be allow'd its due weight in the Amendment of the Doctrine, Discipline, Government, Worship, and Canons of the Church; or rather, that it may intirely be admitted as an original Rule and Standard in those matters; as all Christians, who believe them genuine and uncorrupt, are immediately oblig'd to do: especially since the leaving these Constitutions, and setting up other Doctrines and Orders in their stead, seem to have been the very causes of almost all the antichristian Corruptions of these last 1200 or 1300 years together. But if all these my honest and well-meant Endeavours and Desires be rejected; and instead of any Reformation, I my self be traduc'd, and abus'd, and persecuted, I can only acquiesce in the sense of having sincerely, with some trouble and hazard to my self in this World, discharg'd my Duty; and patiently wait for my Reward in that which is to come. For as to those Anathema's, or Names of Distinction and Reproach, which in this case I must expect, I value them not at all: as having long accusom'd my self to govern both my *Belief* and my *Life*, by the *original Standards of Christianity*, without regard to the contrary Opinions and Practices of these *later and corrupter Ages*: and so, *I have delivered my Soul*,

Novemb. 10,
1712.

Will. Whiston.

The Most Ancient Creeds.

[*Note*, I omit those Creeds of the *Arians* which are in *Athanasius*; and that suppos'd to be his own.]

Constitutions.] ^a **B**UT we who are the Children of God, and the Sons of Peace, do preach the holy and-right word of Piety; and declare one only God, the Lord of the Law and of the Prophets, the Maker of the World, the Father of Christ. Not a Being that caused himself, or begat himself, as they suppose; but Eternal, and without Original, and inhabiting Light inaccessible: not two, or three, or manifold, but eternally One only. Not a Being that cannot be known, or spoken of, but which was preach'd by the Law and the Prophets: the Almighty, the supreme Governor of all things, the All powerful Being; the God and Father of the Only-begotten and of the first born of the whole Creation. * One God: The Father of one Son, not of many: the only Maker of one Comforter by Christ: the Maker of the other Orders: the one Creator of the several creatures by Christ; the same their Preserver, and Legislator by him: The cause of the Resurrection, and of the Judgment; and of the Retribution which shall be made by him. That this same Christ was pleased to become Man, and conversed without Sin, and suffered, and rose from the dead, and returned to him that sent him. We also say that every Creature of God is good, and nothing abominable; that every thing for the support of Life, when 'tis partaken of in Righteousness, is very good. For according to the Scripture, all things were very good. We believe that lawful Marriage, and the begetting of Children is honourable, and undefiled. For difference of Sexes were formed in *Adam* and *Eve*, for the increase of Mankind. We profess that the Soul is immortal, as a rational and free Being. We abhor all unlawful Mixtures, and that which is practis'd by some against Nature, as wicked and impious. We profess there will be a Resurrection, both of the Just and Unjust, and a Retribution. We

^a Constitut. L. VI. C. 11. p. 339, 340. about A. D. 64. * See Essay on the Constitutions, C. 5.

profess that Christ is not a mere Man, but God the Word, and Man, the Mediator between God and Men, the High Priest of the Father, &c.

^b We declare unto you that there is only One God Almighty, besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most Holy Spirit; that you are to make use of the Sacred Scriptures, the Law and the Prophets; to honour your Parents; to avoid all unlawful Actions; to believe the Resurrection, and the Judgment, and to expect the Retribution, &c.

^c I renounce the Devil, and his Works, and his Pumps, and his Worship, and his Angels, and his Inventions, and all things that are under him. — I dedicate my self to Christ, and do believe, and am to be baptiz'd into the One Unbegotten Being, the only true God Almighty, the Father of Christ, the Creator and Maker of all things; from whom are all things: And in the Lord Jesus Christ, his Only begotten Son, the first-born of every Creature, who was begotten by the Good will of the Father before the world began: By whom all thing were made which are in heaven and on Earth, visible and invisible; who in the last days descended from Heaven, and took Flesh, and was born of the holy Virgin Mary, and conversed holily, according to the Laws of his God and Father: and was crucify'd under *Pontius Pilate*, and died for us, and the third day after his suffering rose again from the dead, and ascended into the Heavens, and is sat down at the right hand of the Father; and shall come again at the end of the World with glory to judge the quick and the dead: of whose Kingdom there shall be no end. I am also to be baptiz'd into the Holy Ghost, that is the Comforter, who wrought in all the Saints from the beginning of the World, and was afterward sent down upon the Apostles from the Father, according to the Promise of our Saviour and Lord Jesus Christ: and after his descent on the Apostles, was sent down upon all Believers in the Holy Catholick Church. I am also to be baptiz'd into the Resurrection of the Flesh, into the Remission of Sins, into the Kingdom of Heaven, and into the Life of the World to come.

^d N. B. All the other Creeds are so plainly deriv'd from this original one, that they afford the plainest Attestation to it possible.

^e To him therefore who is able to open the ears of your Hearts to the receiving the Oracles of God, admistred to you both by the Gospel, and by the Doctrine of Jesus Christ of Nazareth, who was crucified under *Pontius Pilate*, and *Herod*, and died, and arose again from the dead, and will come again at the end of the World with

^b L. VI. C. 14. p. 343. about A. D. 64. ^c L. VII. C. 41. p. 379, 380. about A. D. 64. ^d L. VI. C. 30. p. 359, 360. about A. D. 71.

power and great glory, and will raise the dead, and put an end to this World, and distribute to every one according to his desert: To him that has given us himself for an Earnest of the Resurrection; who was taken into the Heavens by the power of his God and Father in our sight, who eat and drank with him for forty days after he arose from the dead; who is sat down on the right hand of the Throne of the Majesty of Almighty God upon the Cherubim: to whom it was said, Sit thou on my right hand until I make thine Enemies thy foot-stool: whom the most blessed *Stephen* saw standing at the right hand of God, as the High Priest of all the rational Orders. Through him Worship, and Majesty, and Glory be given to Almighty God, both now, and for evermore. *Amen.*

Ireneus] * Now the Church, altho it be dispers'd over all the World, unto the ends of the earth, received from the Apostles and their Disciples this Faith, In one God the Father, Almighty, who hath made Heaven, and Earth, and the Seas, and all things that are therein: and in one Christ Jesus, the Son of God, who was incarnate for our Salvation; and in the Holy Ghost, who preach'd by the Prophets the Dispensations, and the Advents, and the Generation by the Virgin, and the Passion, and the Resurrection from the dead, and the Ascension in the flesh, all of the beloved Christ Jesus our Lord; and his coming from Heaven in the glory of the Father to sum up all things, and to raise all the Flesh of the intire Race of Mankind: that to Christ Jesus our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee may bow, of things in heaven, and things on earth, and things under the earth; and every Tongue may confess him; and he may exercise righteous Judgment upon all; and may send the spiritual Wickednesses, and the Angels that transgress'd, and continued in their Apostacy, and the impious, and unrighteous, and disobedient, and Blasphemers, among men, into eternal fire: But may vouchsafe Life to the righteous, and holy, and to those that keep his Commandments, and continue in his love; whether those that were good from the beginning, or those that became such by Repentance; and bestow upon them Immortality, and obtain for them eternal Glory.

N. B. The Chapter following is too remarkable to be omitted here.

The Church, tho it be scatter'd over all the world, having, as we have said, received this Preaching and this Faith, preserves it carefully, as if it inhabited in one house; and in the same manner believes these things as if it had one Soul, and the very same Heart; and preaches, and teaches, and delivers them as if it had one mouth. For indeed the Dialects over the world are unlike, but the force of the

* *Iren. L. I. C. 2. p. 45. about A. D. 170. f C. 3. P. 46, 47.*

Tradition is one and the same. Nor do the Churches which are founded among the *Germans* believe otherwise. or deliver otherwise, nor those in *Spain*, nor those in *Gaul*, nor those in the *East*, nor those in *Egypt*, nor those in *Libya*, nor those founded in the intermediate Regions of the world. But as the Sun, that creature of God, is one and the same in the whole world, so does the preaching of the Truth shine every where, and enlighten all Men who are willing to come to the knowledge of the Truth. Nor will any one that is very powerful in discourse of those that are the Governours of the Churches, say things different from these, (for no one is above his Master;) nor will he that is weak in discourse diminish what is deliver'd to him. For the Faith being one and the same, he that can say the most about it, does not add to it; nor does he that can say least, take away from it.

^a Believing in one God, the Framer of Heaven and Earth, and of all things that are therein, by Christ Jesus, the Son of God, who underwent the Generation which was of the Virgin on account of that extraordinary Love which he had towards his own Workmanship; he thereby of himself uniting Man to God: and he suffered under *Pontius Pilate*, and rose again, and was receiv'd up in splendor; being to come again in glory, the Saviour of those that are saved, and the Judge of those that are judged: and sending the Corrupters of the Truth, and the Despisers of his Father, and of his own Coming, into eternal fire.

Roman.] ^b I believe in God the Father Almighty; and in Christ Jesus, his only begotten Son, our Lord, who was begotten by the Holy Ghost, and the Virgin *Mary*; who was crucified under *Pontius Pilate*, was buried, rose again the third day from the dead; ascended into the Heavens, sits at the right hand of the Father; from whence he will come to judge the quick and the dead. And in the Holy Ghost; the Holy Church, the Remission of Sins, the Resurrection of the Flesh. *Amen.*

[Why this Creed only of all the antient ones omits the Epithet *ira*, *One God the Father*, 'tis hard to say; unless that word was left out after the *Athanasian* Doctrines prevail'd, and not before.]

Tertullian.] ⁱ The Rule of Faith is certainly but One, and is alone immutable, and not to be amended: I mean that whence we believe in one God Almighty, the Creator of the world: And in his Son Jesus Christ, born of the Virgin *Mary*, crucified under *Pontius Pilate*, raised from the dead the third day, received up into Heaven, now sitting at the right hand of the Father; who will come to judge the quick and the dead, by the Resurrection of the Flesh it self also. This Rule

^a L. III. C. 4. p. 206. ^b Symbolum Romanum Antiquissimum e codice A D. 793. exarato descriptum apud Usser. de Symbolis, p. 6. ⁱ Tertull. de Velan. Virgin. C. 1. p. 192. about A. D. 207.

of Faith remaining the same, other things concerning Discipline and Conversation admit to be renewed and amended, &c.

^k But the Rule of Faith, (that we may hence take occasion to declare what we will defend) is this; Whereby we believe, that there is but one God, and he not different from the Creator of the World, who produc'd all things out of nothing by his Word: which went out from him first of all. That this word call'd his Son, was at various times, under the name of God, seen by the Patriarchs, and ever heard in the Prophets, and at length brought down by the Spirit of the Father, and the Power of God into the Virgin Mary, was made flesh in her womb, and when born of her lived under the name of Jesus Christ; that from that time he preach'd a new Law, and a new Promise of the Kingdom of Heaven, and wrought miracles; was nail'd to the Cross, rose again the third day, and being taken up into Heaven, sat at the right hand of the Father, and sent the vicarious Power of the Holy Ghost to govern those that believe; that he will come again with glory to receive the Saints to the participation of Life eternal, and of the heavenly Promises, and to adjudge the profane to everlasting fire; with the raising again of both good and bad, and the restitution of the Flesh. This Rule, which, as we shall prove, was appointed by Christ, admits of no questions among us, but such as the Heresies raise, and such as make men Hereticks.

^l But for us, as we have ever done, so do we now more certainly the same, as being better instructed by the Paraclete, the Leader into all truth: I mean we indeed believe One God; but yet under such a Dispensation, or Oeconomy as the *Greeks* call it, that this one God has also a Son, his Word, which proceeded from him, by whom all things were made, and without whom was nothing made; that he was sent by the Father into the Virgin, and was born of her, Man, and God; the Son of Man, and the Son of God; and named Jesus Christ: that he suffered, that he died, and was buried, according to the Scriptures, and was rais'd again by the Father, and receiv'd up into the heavens, and sits at the right hand of the Father, and shall come to judge the quick and the dead: who thence sent from the Father, according to his Promise, the Holy Spirit, the Comforter, the Sanctifier of the Faith of those who believe in the Father, and the Son, and the Holy Spirit. Now both the later original of all the Hereticks, and the Novelty of *Praxeas*, who is but of yesterday, will prove that this Rule has come down from the beginning of the Gospel, even before all the earlier Hereticks; much more before *Praxeas*, the latest of them all.

Gregory. ^m There is one God, the Father of the living Word, or, of the subsisting Wisdom, and Power, and eternal Character, the perfect Be-

^k De Praescript. advers. Haeret. C. 13, 14. p. 235. ^l Advers. Praxeam, C. 2. p. 635. about A. D. 269. ^m Symbolum Greg. Thaumaturg. in Op. limine, & ap. Nyssen.

Letter of a perfect Being; the Father of the only begotten Son. There is one Lord, the only one from the only Father; God of God; the Character and Image of the Divinity; the powerful Word; the Wisdom which contains the System of the World, and the Power which made the whole Creation; the true Son of the true Father; the invisible Son of the invisible Father; and the incorruptible Son of the incorruptible Father; and the immortal Son of the immortal Father; and the eternal Son of the eternal Father. There is also one Holy Spirit, having his Subsistence from God, and appearing by the Son, that is to Mankind; the perfect Image of the perfect Son; Life; the cause of the Living; the holy Fountain; Holiness; the Bestower of Sanctification; in whom is manifested God the Father, who is over all, and in all; and God the Son, who is through all. A perfect Trinity; not divided or alienated in Glory, or Eternity, or Kingdom. [There is not therefore any thing created or servile in the Trinity; nor was any thing afterward introduc'd, as if it formerly were not, but had been brought in afterward. The Son therefore was never wanting to the Father; nor the Spirit to the Son: but the same Trinity is ever immutable and unchangeable.]

This last part is very probably thought to be *Gregory Nyssen's* addition, and no part of the original Creed it self.

N. B. This Creed, *Gregory * Nyssen* tells us, was deliver'd to *Gregory Thaumaturgus* in a Vision by *John and the Blessed Virgin*. And truly some of the Articles herein contain'd are so wholly remote from the old Revelation given us by the Almighty in the Scriptures, that there was great occasion for a new one. As to which matter, and the strange Miracles ascrib'd to this *Gregory*, who is suppos'd to be the first Publisher of this Creed, so different from all the more ancient ones, I shall only use *Paul's* words concerning the Wonders by which Antichristianism was to be establish'd in the world: † *Whose coming is after the working of Satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a Lye.* As to my self, if the Wonders of this *Gregory*, or some of them, were real; yet still I say with the same Apostle elsewhere, ‡ *If an Angel from Heaven preach any other Doctrine than was first preached, let him be accused.* All this is said upon supposition that *Gregory* did really pretend to work those Miracles, and to receive this Creed from above, and did deliver it to his Church as such. But then I must own that I do not believe that

* *Nyssen. Op. Tom. II. p. 977, 978. in Vita Thaumaturg.* † *2 Thess. II. 9, 10.* ‡ *Gal. I. 8.*

ever this *Gregory* did pretend to work such Miracles, or did hear of this Creed, for the reasons following. (1.) That a Creed should come in such an extraordinary manner from Heaven, to a Worker of great Miracles; and yet that the Church should take no notice of it; nor any one neighbouring Church receive it; nor one Person at the Council of *Nice* once mention it, nor propose it to the Publick; nay, that we should not hear a syllable of it till above a Century after the death of *Gregory* himself, is very strange. (2.) 'Tis also very strange that *Eusebius* and *Jerom* in their accounts of this *Gregory* should not say a word of it; nay, should not say a word of any of those wonderful and numerous Miracles which *Gregory Nyssen*, *Rufinus*, and *Basil* himself, towards the latter part of the fourth Century, are so full of. I am apt to think that *Jerom* at least was not unacquainted with the common reports about the Miracles of this *Gregory*; but look'd upon them as too uncertain to be set down in his accounts. But whether this Creed be so ancient as *Eusebius*, I very much question: tho' indeed it must be as ancient as *Jerom*, if *Nyssen* be the Author of *Gregory's* Life; and so his silence in a thing of such great consequence, which he could not but know, is a strong argument against his belief of its Authentickness. (3.) This Creed is quite different from the Form, Tenour, and Style of all the other Creeds before it, and even of those after it for a long time. 'Tis different from the Notions of his great Master *Origen*, nay from his own Stile and Notions also, as we shall see presently; neither does the Language of it belong to any Age before the fourth; nay not to the beginning of the fourth neither: but seems calculated for the turn of Orthodoxy in the days of *Basil*, *Rufinus*, and *Gregory Nyssen*, when they were so miserably put to it for ancient Authorities to support the Doctrines which had been so lately introduc'd. (4.) But what plainly betrays the whole Contrivance; is, that *Basil*, who was born and brought up at *Neocaesarea*, where *Gregory* had been Bishop, appears never to have heard of it: because when he had great occasion to clear his own Agreement with the Doctrine of *Gregory*, he only says he kept to what he had learned in his Childhood of his Grandmother there; which was, as near as her Memory could serve her, the very words of *Gregory*, and his Doctrines; but never appeals to this Creed; which had been more to his purpose than all the rest. This silence of *Basil* makes his Brother *Nyssen's* accounts the more strange and incredible: or indeed makes one suspect whether *Nyssen* was really the Author of those accounts or not. (5.) This Creed is still more to be suspected, if Bishop * *Bull* be in the right, that it is level'd against the *Sabellians* and the *Arians*; since those were the two Heresies which were charg'd upon *Gregory* in the days of *Basil*: and it seems by him as if he had us'd Expressions, even in the same Epistle to *Aelian*, favouring both those contrary

* Defens. Fid. Nicæn. Sect. II, C. 12 §. 2.

Doctrines. So this Creed appear'd seasonably to vindicate his Reputation, and secure the modern Orthodoxy. However, If the Charge of *Sabellianism* were ill-grounded, as I believe it was; and as *Basil's* Complaint of the Carelessness of *Gregory's* Transcribers may afford some foundation to suppose; as however his being one of that Council that condemn'd the *Sabellian*, *Paulus Samosatensis*, will imply: yet, (6.) Is it most plain from *Basil's* own express words, that *Gregory* was of the ancient or *Arian* Persuasion; and call'd our Saviour frequently a *Creature*; *κτίσμα*, *ποίημα*, and the like names. And when the Bishop *Bull* proposes to vindicate him from this Charge, he miserably imposes on his Readers. Hear *Basil's* own words, and then judge.

ⁿ However afterward, when he was persuading an Heathen, he did not think it necessary to be exact in his Language; but he does sometimes comply with the Notions of him whom he aim'd to persuade, that he might not be tempted to oppose himself against what was for his advantage. Wherefore you will indeed find there many Expressions, which do now afford the greatest strength to the Hereticks; such as the word *Creature*, and that of a Being *Made* by God; and the like.

Let *Basil* or Bishop *Bull* alledge what Excuses they please, 'tis plain *Gregory Thaumaturgus* was an *Arian*.

Lucan.] ° We believe, agreeably to the Evangelical and Apostolical Tradition, in one God the Father, Almighty, the Creator and Maker of the whole World: of whom are all things. And in one Lord Jesus Christ, his Son, the only-begotten God; by whom are all things: who was begotten of the Father before the World began; God of God; Whole of Whole; the Only one of the Only one; the perfect one of the perfect one; the King of the King; Lord of the Lord; the living Word; the living Wisdom; the true Light; the Way; the Truth; the Resurrection; the Shepherd; the Door; the immutable, and unchangeable, and invariable Image of the Deity; deriv'd from the Substance, and Counsel, and Power, and Glory of the Father; the First-born of every Creature; who was in the beginning with God; God the Word; according to that which is said in the Gospel, And the Word was God. By whom all things were made; and in whom all things consist: who in the last days descended from above, and was born of the Virgin, according to the Scriptures, and was made Man, the Mediator between God and Men. and the Apostle of our Faith, and the Prince of Life; as he says, I came down from Heaven not to do mine own Will, but the Will of him that sent me: who suffered for us, and rose again the third day, and returned into the Heavens, and is sat down at the right hand of the Father, and will come again with glory and power to judge the quick and the dead.

ⁿ Op. Tom. III. p. 101. Ep. 64. ° Symbolum Luciani Martyris; & Concil. Antioch. ad Encarnia vocat. apud Athanas. de Synod. Arimin. & Sekuc. p. 892, 893. & ap. Socr. H. St. Eccl. L. II. C. 10. circa A. D. 292.

And in the Holy Ghost, which is given to Believers for their Comfort, and Sanctification, and Perfection; as our Lord Jesus Christ ordain'd to his Disciples, saying, Go ye, make Disciples of all Nations, baptizing them unto the name of the Father, and of the Son, and of the Holy Ghost: that is, of the Father as being truly the Father; of the Son as being truly the Son; and of the Holy Ghost as being [truly] the Holy Ghost: those names not being at random, or without regard made use of, but exactly signifying the proper Substance, and Order, and Glory which belongs to each of those that are named. So that they are Three in substance, but in consent One. We therefore having this Faith, and having it from the beginning, and retaining it to the end, before God, and his Christ, do anathematize all heretical false Opinions. And if any one teaches what the sound and right Faith of the Scriptures never affirms, saying, There was, or has been a Time, or a Season, or an Age before the Generation of the Son, Let him be Anathema. And if any one says the Son is a Creature, as one of the Creatures, and not as the Holy Scriptures have deliver'd concerning each of the fore-named Persons, and their several Derivations from another; or if he teaches or preaches any thing but what we have receiv'd, Let him be Anathema. For we with truth and reverence believe and follow all things which are deliver'd from the Holy Scriptures, and by the Prophets and Apostles.

Eusebius.] ^p As we have received from the Bishops which were before us, and in our first Catechising, and when we were Baptiz'd; and as we have learned from the Holy Scriptures; and as we have believ'd when we were made Presbyters, and when we were made Bishops, and have taught the same: so do we now believe, and so exhibit our Faith. We believe in one God the Father, Almighty, the Maker of all things, visible and invisible. And in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only-begotten Son, the First-born of every Creature, begotten of the Father before all worlds; by whom also all things were made; who was incarnate for our Salvation, and conversed among Men, and suffered, and rose again the third day, and returned to the Father, and will come again in glory to judge the quick and the dead. We believe also in one Holy Ghost.

Council of Nice.] ^q We believe in one God the Father, Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, the Only-begotten, that is of the Substance of the Father; God of God, Light of Light, very God of very God, begotten not made, of the same Substance with the Father, by whom all

^p Symbolum Eusebii Cæsariensis Synodo Nicænae oblatum, in Epist. ad Cæsarienses apud Socrat. Hist. Eccl. L. I. C. 8. p. 24. & Theodoret. L. I. C. 12. A. D. 325. ^q Symbolum Nicænum, ubi sup. & apud Athanas. Epist. de fide ad Jovinian. Op. Vol. II. p. 606. & apud Pith. Ep. LXXVIII. Tom. II. p. 890, 891. A. D. 325.

things were made, whether they be things in Heaven, or things on Earth; who for us Men and for our Salvation descended, and was incarnate, and made Man, he suffered, and rose again the third day, and returned into the Heavens, and shall come again to judge the quick and the dead. And in the Holy Ghost. But for such as say there was a Duration when he was not; and that he was not before he was begotten; and that he was made out of nothing; or that say that the Son of God was of another Substance, or Essence; or that he was mutable, or changeable: Those the Catholick and Apostolick Church does anathematize.

Cyril.] I believe in one God the Father Almighty, Maker of Heaven and Earth, both of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, who was begotten of the Father before all Worlds, very God, by whom all things were made; he was incarnate, and made Man, was crucified, and buried, and rose again from the dead the third day, and returned into the Heavens, and is sat down at the right hand of the Father, and shall come to judge the quick and the dead; of whose Kingdom there shall be no end. And in the Holy Ghost, the Comforter, who spake by the Prophets; in one Baptism of Repentance; in the Remission of Sins; and in one Catholick Church; and in the Resurrection of the Flesh; and in the Life everlasting.

Eunomius.] We believe in one God the Father Almighty, from whom are all things. And in one only-begotten Son of God, God the Word, our Lord Jesus Christ, by whom are all things. And in one Holy Spirit, the Comforter, by whom the distribution of all Grace is bestow'd on every one of the Saints, according to their proportion, to profit withal.

There is one God, unbegotten, and without beginning; having neither any one before him; for nothing can be before that which is unbegotten: nor with him: for the unbegotten God is One and Alone: nor in him; for he is a simple and uncompounded Being. But as he is One and Alone, and always the same, he is the God, and the Creator, and the Maker of all things; and principally, and in a peculiar manner of the only begotten; yet properly of those things also which were made by him. For he begat, and created, and made the Son alone before all things, and before the whole Creation, by his Power, and Energy, not communicating any thing of his own Substance to him that was begotten; for God is incorruptible, and inseparable, and indivisible: and an incorruptible Being does not communicate his own Substance; nor does he produce another which subsists in

† Symbolum Hierosolymitanum, ex Cyilli Catechesi, circa A. D. 340. † Symbolum Eunomii brevissimum ap. Cl. Cave in Eunom. Hist. Literar. Par. I p. 172. circa A. D. 370. † Symbolum Eunomii prolixius. ibid. p. 174, 175.

him; for he alone is unbegotten. Now 'tis impossible that a Being should be begotten which has its Substance unbegotten. He did not therefore make use of his Substance, but of his Will only; and he begat him, not by his own Substance, but as he pleas'd. And by him did God make the Holy Spirit, the first and greatest of all the rest, by his own Authority and Command; but by the Energy and Power of the Son; And after him he made by his Son all the other Creatures which are in Heaven, and which are on Earth, both visible and invisible, both corporeal and incorporeal. For there is one God, from whom are all things; according to the Apostle; and one Lord Jesus Christ, by whom are all things. There is therefore one unbegotten God, uncreated, not made; and one Lord Jesus Christ the Son of God, a Being begotten of him that is unbegotten; tho' not like other Beings that are begotten: a Being created by him that is uncreated; tho' not like other created Beings: a Being made by him that was not made; tho' not like other Beings that were made: as it is said by the Holy Scriptures, The Lord created me the beginning of his ways, for his works; he founded me before the World began; and before all the Hills did he beget me. And one Holy Spirit, the first and greatest of all the Works of the only-begotten, made indeed by the Command of the Father, but by the Energy and Power of the Son.

N. B. Among all the larger Creeds of the fourth Century, there are none which to me appear so full, plain, distinct, judicious, and agreeable to the original Doctrines of Christianity, as this larger Creed of *Eunomius*; a Person who, on all accounts, appears to have been one of the most learned and considerable of that Age. Dr. Cave has done a great piece of service to the Publick, by giving us one part of his Apologetick; as well as Mr. Wharton, by translating it. And the World would have had cause to thank Dr. Cave still farther, if he had been so kind as to translate and publish that Work of his intire; considering 'tis almost the only confessed *Arian* or *Eunomian* Book, so ancient, which has escap'd the common Destruction of the rest of the Labours of those eminent Vindicators of the most primitive Faith. However, for want of this, I have in my larger Edition publish'd an imperfect Translation of it my self.

Basil. We believe and confess one only true and good God, and Father, Almighty, from whom are all things: the God and Father of our Lord, and God, Jesus Christ. And one Being, his only-begotten Son; our Lord, and God, Jesus Christ; who alone is true; by whom all things were made, whether they be visible or invisible; and in whom all things consist: who in the beginning was with God, and was God;

and afterwards, according to the Scriptures, appear'd upon earth, and convers'd with Men: who being in the form of God, did not assume to be equal to God, but emptied himself, and taking the form of a Servant by his Generation of the Virgin, and being found in fashion as a Man, he fulfilled all that was written about him, and of him: being, according to the Command of his Father, obedient unto Death, even the Death of the Cross; and rising again from the dead on the third day, according to the Scriptures, he appear'd to his holy Disciples, and to the rest; as it is written: and he ascended into the Heavens, and sits at the right hand of the Father; whence he shall come at the end of the world to raise all Men, and to give to every one according to his work: when the righteous shall be receiv'd into Life eternal, and into the Kingdom of Heaven; but the Sinners shall be condemn'd to eternal Punishment, where their Worm dieth not, and the Fire is not quench'd. And one only Holy Spirit, the Comforter, by whom we have been seal'd unto the day of Redemption; the Spirit of Truth, the Spirit of Adoption, whereby we cry Abba; that is, Father; who divides and operates the Gifts which come from God to every one to profit withal, as he will; who teaches Men, and puts them in mind of all things whatsoever he hears from the Son; the good Spirit, that leads into all Truth, and confirms all Believers unto that Knowledge which is true and exact, and unto that Worship which is agreeable to Piety, and that Adoration which is spiritual, and unto the true Confession of God the Father, and of his only-begotten Son, our Lord, and God, Jesus Christ, and of himself: the several Names plainly and distinctly declaring the peculiar nature of the Person named; and some peculiar Properties being piously gather'd thence with assurance concerning each of them that are so named. The Father, having the peculiar Properties of a Father; the Son, having the peculiar Properties of a Son; the Holy Spirit having his own peculiar Properties. While the Holy Spirit does not speak of himself; nor the Son do ought of himself; but the Father sends the Son, and the Son sends the Holy Spirit.

N. B. By the View of these Creeds, we may see what was the ancient Christian Faith all along, even till many years after the Council of Nice; I mean, as separate from the Philosophical Opinions of particular Persons, or Parties; which seldom appear in these Confessions of Faith; however they do too often appear in the Controversial or Occasional Writings of some Christians since. And indeed, excepting the spurious Creed of Gregory Thaumaturgus, and the Party-Creed of the Council of Nice, very little is seen in them all along, but such Points wherein all the Faithful agreed; and which therefore may well be call'd the common Faith of Christians. And may God of his infinite Mercy so guide and govern the Minds of all that now call themselves Christians, that they may be led into the way of Truth; that instead of bewildring themselves farther with vain Hypotheses, and

philosophick Niceties, they may live answerably to these great and important Articles, and hold this Faith in the Unity of the Spirit, in the Bond of Peace, and in Righteousness of Life.

I conclude with that excellent Collect of our Church for the third Sunday after Easter: *Almighty God, who shewest to them that be in Error the Light of thy Truth, to the intent that they may return into the way of Righteousness; Grant unto all them, that are admitted into the Fellowship of Christ's Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.*

W. W.

A D D E N D.

PAg. 7. lin. 40. N. B. A Learned Foreigner in his Letter to me, has very lately propos'd so probable an Emendation as to these Words, that I cannot but very much incline to think it was the Original Writing of the Apostle: *Rom. IX. 5. ὢν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λαοκρατία, καὶ αἱ ἐπαγγελίαι ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστός, τὸ κατὰ σάρκα: ὦν ὁ ἐν [or ὦν ὁ ὧν ἐν] πάντων Θεὸς εὐλογητός, εἰς τὰς αἰῶνας. ἀμήν.* *Whose is the Adoption, and the Glory, and the Covenants, and the Legislation, and the Divine Service, and the Promises: Whose are the Father's, and from whom was Christ, according to the Flesh: Whose is the God over all, which is blessed for ever, Amen.* The Coherence and Scope of the Place, the Nature of the Thing, and the inconsiderable variation of the Greek, most easily mistaken by any Transcriber, added to the Reasons above given against the ordinary Reading, or common Sense of the ordinary Reading, do exceedingly favour this Emendation: That so among the many Privileges of the Jewish Nation here enumerated, that grand Privilege, that the great God himself was peculiarly *their* God, the *God of Israel* may not be supposed to be intirely omitted, as it seems to be in our Copies.

F I N I S.

POSTSCRIPT.

A Proposal for Erecting Societies for Promoting *Primitive Christianity.*

Since there have of late been such mighty Improvements made, not only in Trade, in Philosophy, and in other Arts, but also in the Knowledge and Practice of Morality and Religion themselves, by fixed and formed Societies, voluntarily entred into, and heartily promoted by many worthy Persons: Such as are here at Home; The Society for the Reformation of Manners; The Religious Societies, for mutual Edification; The Society for Promoting Christian Knowledge; And the Publick Society for Propagating the Gospel in Foreign Parts: And since the great Imperfection of those Societies, tho' otherwise of extraordinary Value and Advantage, is this, That they are generally built on Human Laws and Temporal Settlements, and too far confin'd within the Rules and Doctrines of their own particular Churches and Countries; and so must very often propagate Error instead of Truth, and to be sure will promote the Canons and Laws of Men, together with the Doctrines and Appointments of Christ; It is certainly high time for all honest and sincere Christians, I mean those who are really desirous that Primitive Truth, Practical Religion, and Genuine Christianity may prevail in the World, to try the same useful Method of Regular Societies, and to meet together frequently, as Christians, for the impartial Enquiry after, and the consequent Restoration of That Faith which was once delivered to the Saints; for the Recovery of those excellent Duties and Rules which were once deriv'd from Christ to his Church; and the Re-settlement of that true Christian Discipline, Worship, and Government which were originally Enjoin'd and Receiv'd in the first Ages of the Gospel: As also for mutual Advice, Reproof, Consolation, and Edification in the great Practical Points of the same Religion. Especially since it is most evident and undeniable, not only that there has very long been a sore visible Decay and Coldness as to the serious Practice of Piety among Christians, but that the generality of the National Churches or Legal Settlements, as well as of the Dissenting Bodies also, are usually so full of their own peculiar Opinions and Forms of Worship, tho' oftentimes supported by no Original Authority at all, that Old Christianity, so far as it is different from those Opinions and Forms, generally meets with very little Encouragement,

couragement, or rather with great Opposition, nay frequently with direct Persecution also. Now it is to be hoped that amidst this deplorable Publick State of Christianity, there are still considerable Numbers of private Persons, of all Denominations, who are real and sincere Christians in their Hearts; and so earnestly desire that our Old, genuine, pure and undefiled Religion may again obtain among us; who are not of this World, nor serve the Interests of it; who are neither of Paul, nor Apolos, nor Cephas, but of Christ; who are unwilling to call any one their Master upon Earth, on account of their one Master Christ; and accordingly are above all things desirous to approve themselves to him, their Common Lord and Saviour. And supposing there are a considerable Number of such good Men scatter'd abroad in the World, I think 'tis highly reasonable that they be excited to Unite into Societies, Christian Societies, in order to a more full and impartial Enquiry into the Faith, and more serious practice of the Duties of that Religion they profess, and by which they hope to obtain Eternal Happiness: Especially when the Sacred Scripture does so plainly encourage such Societies, and declare they are exceedingly acceptable to God; as the Prophet Malachi assures us, *Mal. ii. 6. Then they that feared the Lord spake often one to another; and the Lord hearkened and heard; and a Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name.* And when we have seen that uncommon and extraordinary Success which Providence has given the like Religious Societies, while yet they have but in part, and more imperfectly promoted the same pious Designs among us. Upon this Supposition, I shall humbly Propose such Rules and Orders for these Societies as seem to me necessary and advantageous for them; which have been already improv'd and corrected by several judicious Persons, but still with all due Difference to the Sentiments of other good Christians; and Allowance for any proper farther Improvements or Corrections that shall be thought convenient hereafter.

Supposing then that every such Society has some way the Use of all the Sacred and Primitive Books of our Religion, for the first Two or Three Centuries; at least in the Old Editions and Translations, (which are very cheap;) I beg leave to Propose the following Rules or Orders to their Consideration.

I. That the main, proper, and direct Design of these Societies and their Meetings be the Calm, Serious and Impartial Discovery of True Religion and Genuine Christianity, both as to Faith, Practice, Government, Worship, and Discipline; as they were at first settled by the Apostles from Christ himself; and the consequent Recommendation of it to, and the Re-establishment of it in the several Churches in Christendom; with the Propagation of the same throughout the World: and in proper and direct Opposition to all Party Notions, Humane Determinations, and Modern Controversies, among the several Contending Bodies.

II. To

II. To begin and end every Solemn Meeting with some short, but fervent Prayers to God, through Christ, for the Assistance of his Good Spirit; to lead them into Truth; and for the Divine Direction, Guidance, and Blessing in all their Enquiries, Resolutions, and Endeavours; To lay aside all Levity; and behave themselves with that Seriousness and Gravity which becomes so important a Design; To resolve still to speak and act up to their Convictions, and according to the Light of their own Consciences; and, To let no Worldly or Prudential Considerations prevail with them to prevaricate with any of the Sacred Truths or Duties of the Gospel.

III. To Admit and Invite good Christians, of all Persuasions and Denominations, to these Societies: To avoid all unhandsome Reflections upon any of their Persons or Opinions; and to treat them all with that Respect, Tenderness, Love, and Affection that is due to Fellow-Members, however different in their Sentiments about Lesser Matters.

IV. That every Member of these Societies be willing and ready openly upon all fitting Occasions to Recommend and Encourage the real Designs of the same among Mankind, according to their several Capacities and Opportunities.

V. To Endeavour in all Cases to Find, and not to Make, their Religion; I mean, not to allow the Opinions, or Guesses, or Philosophical Notions of Men any Authority, against plain Fact and Testimony, as to the Revelation of Christ; but still to collect the Christian Doctrines, Rules, and Discipline from the Original Christian Records about them: that so *Christ's own Religion*, and not one of *Men's devising*, may be hereby known and propagated in the World. Allowing of Human Reasoning only so far as to assist in the true Understanding of the Meaning of the Original Testimonies; and no farther.

VI. To be very careful in the Enquiry who were the Original Subjects, and what the necessary Requisites for Christian Baptism; and in particular which were the original Articles of the Baptismal Creed or Profession; to enquire whether that Creed was not the most Sacred Branch of the proper *Rule of Truth and Faith* among Christians; and those Articles the only Catalogue of Fundamentals, or Standard of Christianity; and whether we are not to embrace all those as Christians, who, consenting to live by the Laws of the Gospel, do heartily receive the same; and to disown all that reject any Part of it, as not yet, strictly speaking, Christians, nor compleat Members of the Church.

VII. To own nothing as a sure Part for the Christian Revelation, which is not fully attested to by the Apostles, the Brethren of our Lord, or the Companions of the Apostles; whose Books were ever of peculiar Authority, tho' in different Degrees; and were accordingly read in the Churches of the first Ages. Unless it appear by full Evidence, that any thing else was deriv'd down by some other certain Method from the same Apostolical Authors. And that after the Martyrdom of *Poly carp*, the Last of the Companions of the Apostles, all

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the Ancient Authors be deem'd of inferior Authority; and rather as Witnesses to the Original Records, than as of any distinct Sacred Authority themselves. And all this in different degrees, according to their different Antiquity, Sincerity, Certainty, and Perspicuity also.

VIII. To distinguish exactly between what the Ancients speak of as the common Faith and Practices of Christians in general, or as really deriv'd from Christ and his Apostles; and what they speak of as their own or others later Opinions and Practices: Between what they speak of as absolutely Sacred and Unalterable, and what as Prudential and Mitable: Between what Books they receiv'd as indisputably Inspired or Genuine; and what as merely Human or Uncertain: And accordingly to have a much greater Regard for the Former, than for the Latter, upon all Occasions.

IX. To observe all along the Time when, and the Place where, and the Genius of the Persons by whom any doubtful Opinions or Practices are first mentioned; and to distinguish what appears to have obtain'd all those early Times, and in all Places of the Church, from what is met with seldom, and in One or Two Places only.

X. To lay aside all such Arguments, as wholly depend on Peculiarity of Temper, Prejudice of Education, Worldly Interest, Humour or Parties, Modern Decrees, or Opinions, and the like plainly unfair and injudicious Motives; and to bring every Thing to the direct Test of Original Texts and Testimonies, and to be finally determin'd by them.

XI. To distinguish the several States of Christianity before and after the full Establishment of the first Churches by the Apostles; and to embrace those Rules, Orders, and Practices, which appear to be the last and compleatest Settlements of the same Apostles.

XII. To examine in particular the Authority of the Apostolical Constitutions; the only remaining System, that claims to deliver to us an entire and methodical Account of the Original compleat Settlements of Christianity; to compare all their Doctrines, Language, and Rules with the other Sacred and Primitive Records, before they be admitted as obligatory; to receive and put in Practice such of them as thereupon appear to be Genuine and Apostolical; and to leave the rest more at liberty, till farther Satisfaction about them.

XIII. That wherever, upon the most careful Examination, there appears plain Reason for Doubt in any Points, it be agreed, that no uncertain or modern Notions or Language be introduc'd; but that every one confine himself, as to all the Publick Concerns of Christianity, to the Old, Undoubted Language of the Apostolical Age in such Matters. And that no Opinions or Expressions be forc'd as Christian, which evidently began after the Platonick or other uncertain Philosophy prevail'd in the Church.

XIV. That each Society endeavour to hold a Correspondence by Letter with all the other like Societies; and that every Member, upon producing

producing a Recommendatory Letter from the Secretary of any one of these Societies, be admitted as such to the Meetings of any of the rest; and that all the other Religious Societies already formed be persuaded to joyn with these, upon the same common Design of promoting *Primitive Christianity*.

XV. That the particular Rules for Debate, Subjects of Examination, and Methods of proceeding, with the Manner of the Election of Members, and of a Chairman, and Secretary, the Place and Time of Meeting, and the like incidental Matters, be agreed on by each Society at some of their first Meetings; and that by Two Thirds of the Votes of the Original Members.

N. B. If any good Christians have a Mind to give their Assistance either to the Collecting *Primitive Libraries* for the Use of such Societies, or for the Supporting the Design of the same; or are desirous themselves of any Directions or Assistance relating to this Proposal, they may apply themselves to the Author, at his House in *Cross-Street, Hatton-Garden*; who has made some Progress in Collecting One such Primitive Library already; and who will be always ready to receive and afford what Assistance he is able in such a Religious and Useful Undertaking.

Decemb. 4. 1712.

WILL. WHISTON.

N. B. That every curious Examiner may see how near these Rules are to some other that have been formerly thought of by other good Men, and may have hence the Opportunity of comparing and correcting those here proposed, I have annexed a Copy of the like Rules, drawn up and made use of long since in another Society, of which several Persons of Note were once Members.

Rules for a Weekly Conference, to be observed by every one concerned in it.

I. **T**HAT it begin at Six in the Evening, and end at Eight; unless a Majority of Two Thirds present are inclined to continue it longer.

II. That no Person be admitted into this Society, without the Suffrage of Two Thirds of the Parties present, after the Person desiring such Admission hath answered in the Affirmative to the following Questions, and subscribed to the Rules contained in this Paper.

Q. (1.) Whether he loves all Men, of what Profession or Religion soever?

Q. (2.) Whether he thinks no Person ought to be harm'd in his Body, Name, or Goods, for meer speculative Opinions, or his External Way of Worship?

Q. (3.)

2. (3.) Whether he loves and seeks Truth for Truth's sake, and will endeavour impartially to find and receive it himself, and to communicate it to others.

III. That no Person be admitted occasionally, without a good Testimony from some of the Society that knows him, and he answering in the Affirmative to the above-mentioned Questions.

IV. That every Member in his Course, if he please, be Moderator; (and the Course here meant is that of their Surnames in the Alphabet at the End;) whose care must be to keep good Order, to propose the Question to be debated; recite what may have been said to it already, briefly deliver the Sense of the Question; and keep the Parties close to it; or, if he please, he may name one to be Moderator for him. The Question for the ensuing Conference to be always agreed before the Company departs.

V. That no Person or Opinion be unhandsome reflected on; but every Member behave himself with all the Temper, Judgment, Modesty, and Discretion he is Master of.

VI. That every Member place himself to the Left Hand of the Moderator, in order, as he happens to come in; and in his Turn speak as plainly, distinctly, and concisely as he can to the Question propos'd, directing his Discourse to the Moderator.

VII. That no more than one Person speak at once; and none object till it come to his Turn to speak.

VIII. That the Question having gone round, if the Time will permit, and the Company please, it may be discussed again in the same Order; and no weighty Question to be quitted, till a Majority of Two Thirds be satisfy'd, and are willing to proceed to a new One. That when a Controversy is not thought by Two Thirds of the Company [likely] to be ended in a convenient Time; then those Two Thirds may dismiss it, and, if they please, another Question may be propos'd. That Two Thirds of the Company may adjourn the ordinary Subject in Question, for good and sufficient Reasons.

IX. That no Question be propos'd, that is contrary to Religion, Civil Government, or Good Manners; unless it be agreed to debate such Question merely and only the better to confute it.

We whose Names are here underwritten, proposing to our selves an Improvement in useful Knowledge, and the promoting of Truth and Christian Charity, by our becoming of this Society, do hereby declare our Approbation of, and Consent to the Rules before written.

F I N I S.

